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FACING OUR OPPORTUNITY

WORDS cannot adequately describe it. Our appreciation of it cannot be too keen. Questions bristle, multiply, challenge, spur, and call for action, the instant we face it. As never before there must be the upward trend. Practical, vital things must be put to the forefront and made to grip with actual life interest. There is a challenge in them we must not fail to meet; a compelling conviction; a purpose that shall lead us to say, "We are going God's way, come with us."

Such conviction and challenge will win, for certain ideals are going to be reached. Never before did Christian thinking and Christian doing count for so much. The work of the Christian Church has expanded enormously, calling for us to be fully awake to the situation, to move forward steadily and surely, and to live in a larger sense every day, so that we can adequately serve the Kingdom of God.

Facing our opportunity, what is our contribution to religious progress? We are called upon to stand for greater things and to render a larger service before singing our doxology. Great is the need and attractive the service. Are we ready to face the new challenge with confidence? Growing interest in our task will result in a constructive program that will repair the waste places of our land. Intelligent leadership, adequate resources of men and money, a splendid passion of unselfishness, and a determination fully to meet the issue will win out.

The interests of the Kingdom of God demand our cooperation. The future depends upon us and we are not going to fail. We are called upon to do something definite, and we are going to rise from the saying of words to go forth and do the deeds.

The building of character is the supreme need and our supreme opportunity. Our children and youth are confronted by their life needs. How much are we going to help them? They will be strong enough and brave enough to desire and attain, if we can fire them with the zeal to attempt; if we can guide them into the broad pathways of true knowledge and right doing; if we can give them the training that leads to the roadways of moral heights. A Wellesley College graduate said, "Give us a clarion call instead of a flute call." Shall we sound it as we face the wide open door for character building today? Think of the greatness of the life of actual doing, and then remember there are some things young people can do that no one else can do, and give them the opportunity to do them.

Progress, material and educational, is in evidence on every hand. The interests of the Kingdom of God call us to a life of real doing. Sacrifice was the Master's law; sacrifice should be the law of his disciples. Let us awaken to a sense of our powers and a willingness to use them. If our consecration but matched our opportunity, what an advance in Christian giving and service there would be. Is the standard too high? It ought not to be. For it is but the expansion of that golden rule of conduct, "Thou shalt love thy neighbor as thyself."

W. K. B.

THE COMMISSION ON MISSIONS

HOW WE HAVE RAISED OUR ENLARGED APPORTIONMENT

By Rev. Jay T. Stocking, Upper Montclair, N. J.

I HAVE been asked to write a short article on "How We Have Raised Our Enlarged Apportionment." In the first place I should like to say that we have not raised it all at once or suddenly. It has not been an achievement of the moment. It has been a slow and gradual process, the result of carefully planned years of work. The regular gifts to our denominational work the last six years have been as follows: 1916, \$3,305; 1917, \$5,687; 1918, \$7,811; 1919, \$7,278; 1920, \$19,044; 1921, \$19,719.

A glance at these figures will show the growth of our undertaking.

A factor in this large increase in our giving has been the growth of the church. But this has been only a minor factor. For while the church during this period of six years has grown between 50% and 60% our benevolences have grown 600%. The big factor in this growth has been education—education all along the line, in pulpit, church school, mission circles.

In the pulpit messages we have been trying constantly to interpret Christianity as the gospel of helpfulness and brotherly love, which knows no racial or geographical boundaries. "Know ye not . . . that *all* ye are brethren?" The doctrine of brotherhood in the abstract is pretty generally accepted today. In fact it has been accepted for a long while. The question "Am I my brother's keeper?" was answered centuries ago. Everybody except those untouched by the spirit of Christianity readily grants that he is his brother's keeper. The question we have to answer today is "Is he my brother?" We must make the general doctrine concrete. One of the greatest tasks of the church is to help men see that every man, especially the man in need, is his brother. That living creed is the foundation of all missionary giving.

Not only have we been trying to help people see that every man is his brother but we have been endeavoring to help our people *see* this brother and this brother's needs. This has been the object of our missionary education. Our great lack is one of imagination. It is difficult to visualize the "other man," especially the unknown man. Facts do not mean anything to us until we can see them. A friend recently returned from a remote southern mountain district tells me of the amazement he heard expressed by a man of that district who had just returned from New York. It was as if he had never heard of the subways, the elevated, and the skyscrapers. Of course he has not read the newspapers without being able to read of *these* things. He had simply not visualized them. He had to go to New York to see them. In our missionary education we have been trying constantly to help people to visualize the needs of the world. We have been assisted in this undertaking by the fact that we have had a vital interest in a church not far away, in a community largely foreign in origin. Many of our congregation have visited this church and community, and seeing the need there has helped them to see it elsewhere.

Furthermore we have been educating ourselves *to giving through* giving. One year's gifts have helped to raise the next year's sum. May I here

give evidence to refute the argument that there is great danger to a church's calling upon itself for too much? It is one of our familiar fallacies. While we have been raising an ever increasing amount for our benevolences we have been making continually larger demands upon ourselves for special objects. For instance, in 1919, as one can see from the figures given, we had more than doubled our previous giving. That year there came to us the appeal of the Pilgrim Memorial Fund, for which we raised over fifty thousand dollars. People feared the result in the canvass to be made two months later, but when that canvass was made the returns for our missionary budget were larger than ever. That was in December. When April came we set out to double our contributions at the call of the Congregational World Movement, and reached our goal without great difficulty. People then said, "We can do it this year, but look out for next year." During that year we also undertook to finance a professorship at Beirut in honor of our beloved Dr. Bliss. When the "next year" came we subscribed a sum equal to all we had given the previous year.

What I have said will show that we have not raised the apportionment all at once or suddenly. We have been raising it gradually by educating ourselves through studying and through giving.

The second thing that I want to say is that "we" have not raised the apportionment. That is, we have not raised it alone. We have raised it through our fellowship with other Congregational churches. We have raised it as a part of the denomination's task. We have felt the thrill of the larger undertaking. We have had the lift of the whole enterprise. There is more inspiration in being part of a big thing than in being the whole of a little thing. The church by itself never would have raised the money that it has raised this year. We would not have had the courage to call upon ourselves for so great an amount. But when we have thought of ourselves as holding a sector of the long missionary line the bigness of the enterprise has helped.

In the third place I would like to say that we have not raised the "apportionment," much less the "full apportionment." We have not great interest in the apportionment as such, no affection for it. We do not give to an abstract thing, for there is no pull in the abstract. People find no especial joy in paying taxes in any form. The peril of the apportionment is that it should be an end in itself. We have thought of the apportionment not as an end but as a method. People have interest in giving only to concrete things. We have been trying to make the need concrete.

In our home work we have had individual fields assigned to us and have labored for them. I commend this adoption of fields, especially to smaller churches. There is not a sum within the church's means that is too small to be represented by some concrete task in the home or foreign field.

I have been trying to show that the raising of our money has not been due primarily to machinery, but of course there has been some machinery. There has been a "how" to it. This machinery is familiar to most of our churches by this time.

In a word, our machinery is this. We have a Missionary Council composed of members from all our organizations. This Council makes recommendations to our Benevolence Committee, which is itself a part of the Council. The Benevolence Committee frames an itemized budget, which it presents to the Standing Committee, and from the Standing Committee it goes to the Church, which adopts it. Then comes the Every Member Canvass and such follow-up as seems wise. We have used very little, perhaps too little, of the follow-up methods. We have preferred to present the case as intelligently, and as specifically as possible, to the people and to leave the matter of giving to their own free will, and our faith has been justified.

THE PASTORS' SECTION

THIRTY YEARS WITH THE BOYS' ROUND TABLE

By William Byron Forbush, D. D., Media, Pa.

IT was in a Congregational parsonage almost thirty years ago that a group of boys, on a Saturday afternoon, began to play at knighthood. As the direct outgrowth of that little circle that met about the Table Round, 140,000 boys and girls, in all sorts of churches and in all parts of the world, have since that day gathered under the banner of King Arthur.

The man who brought those boys together was then just out of college. While he was at Dartmouth he had been a member of a senior society that carried in its rituals the chivalric idea. Before that time he had devoured Malory and Howard Pyle, and even before then he had clipped dandelions with his stick on the way to the pasture and dreamed that he was the avenger of ladies' distresses and children's wrongs. He dimly felt that there is something in us all that likes to get out of the humdrum and play a glorious part. He had not then been told that there is an actual "chivalric period" during adolescence and that G. Stanley Hall had said that the King Arthur stories are "almost biblical for the early and middle teens."

Recently I was invited to Trinity Cathedral, Cleveland, to meet a Castle of the Knights of King Arthur. The particular group is twenty-one years old, and was for twelve years of its life under the consecutive care of one adult leader. The present leader, or Merlin, was once a little boy in the Castle. They took me by devious ways around the crypt, along underground passages, to a pleasant meeting-room. The walls were hung with shields of wood and metal, colored with armorial bearings, the handicraft of the boys themselves. The king's throne was their joint product, with embroidered coverings made by the mothers.

We went through the dear old ritual that I have shared for so many years. We came in thunderously, singing

"Upon King Arthur's throne tonight
The royal sword is flashing bright,"

to "Maryland, My Maryland;" we recited our mystic vows; we knelt "in knightly fashion" in our Lord's prayer; after a while "The kitchen knaves" (the little fellows) were admitted and came and sat submissively on the floor at our feet; we welcomed delegates from neighborly Castles; we transacted a lot of important business connected with an approaching ball game and picnic, and after we had saluted our Castle banner and our country's flag we went stormily out, shouting "We march, we march to victory."

Now all this meant a good deal to me, because in mingling with these fine fellows I visualized the thousands of others whom I have known to whom the knightly touch has meant so much in their personal lives during this nearly a third of a century in which I have been privileged to watch the work go on. Let me repeat here a few things that I have said elsewhere about the values of this uniquely imaginative way of working with boys in the church.

1. It is a plan which fits the boys' needs. Loyalty to a gang is the strongest sentiment of the early teens. The gang is a self-governing group of lads of similar spirit, operating usually under a leader. Such boys like to be mysterious and esoteric and exclusive. They enjoy regalia and titles and initiations. They need an outlet for the universal dramatic instinct, one of the most im-

portant and valuable, though neglected, which pertains to youth. Boys are romantic, though reserved, and they hide their feelings. They are living in the age of chivalry. They rejoice in a poetic self-realization. They exult in tests of strength and hard games, and they crave soldierly virtues. The Order of the Knights of King Arthur offers a hearty appreciation of these facts, by a unique use of fraternity, romance and soldierliness in the service of religion.

2. It is one which suits local church situations. On account of the vigorous winter in most of America and the conditions of the church year, church work with boys is best done between October and May, and it is most conveniently done inside the church building and chiefly by indoor activities. Many busy men can give only an hour or so a week to organized work with boys. The Knights of King Arthur, although it has its outdoor features, and rewards the hardest kind of work, is adapted to just this situation. A work with boys in the church is most successful when it may be absolutely controlled by the local church authorities. The Knights of King Arthur gives its local Castles complete freedom of action in accord with certain constructive principles.

3. It is easy to conduct. While nothing worth while can be done with boys without work, the chief consideration is that such labor shall be economically applied. There is no waste of effort in conducting a Castle of the Knights. The average church can inaugurate such a society. A small room in the church or a home will be sufficient for the meetings. Little apparatus is required, although there is room for much if the boys desire it. It is not an organization in which there is no real interest until every one has a uniform. The boys themselves contribute so much to this inspiring plan that a Castle soon becomes self-propelling and usually involves enough interest of its own to last.

4. It is uplifting. The most important question to ask as to the motives of a boys' organization is: What idea does it give a boy of himself? The answer here is, that this one gives him the idea of Self Respect, and this idea, during certain selfish, seething years is the most desirable of all moral motives. In this order every step is onward. It helps a boy to the best man, the finest literature, the most noble ideals, but it presents these so naturally, in the form of play, that the boy is bettered without knowing it. The degree system honors moral advancement. It helps not by preaching, but by giving things their right names. It unobtrusively meets the common difficulty of the boy who is ashamed to be good, by making his virtues more attractive than his vices.

5. It is religious. Just when the boy is beginning to feel religion as a personal matter, this influence touches his life. The ideal of personal religion is not effeminate, since the associations are not complicated by the presence of girls. It is heroic, self-expressive, fraternal, unselfish. In the Castle, religion is so unobtrusive as not to be repellant but so integral that it cannot be disentangled. The degree of Knighthood, conferred upon boys in this Order after church membership, has become a spiritual influence of great moment. It is estimated that over 50,000 boys and girls (in the sister organization, the Queens of Avalon), have been brought into membership of our churches very directly through the influence of these church societies.

The activities of the Castles include the rituals, the initiations (which are open to parents), the "tournaments," "wassails," and "quests" of service, and any wholesome activity that appeals to the local leader and the boys themselves. In a word, the Knights of King Arthur proves to be, in practice, a simple and convenient way of so organizing friendship that the boys who are thus banded learn to love the church and to desire to follow Christ, "the first true knight, the perfect King."

THE AMERICAN MISSIONARY ASSOCIATION

PAYING GOD'S BILLS

IN carrying on the work of the Kingdom it is necessary not only to trust in God but also to trust in God's people. He himself has trusted them to the limit; for, like King Lear, he has made over his entire property to his children. God keeps no personal bank account, has no private purse, not a penny does he hold in his own name. The cattle on a thousand hills are reputed to be his but not a single cup of milk for a hungry child is to be had without some human owner's consent. Whatever of supplies, whatever of cash are wanted in God's affairs here on earth must therefore be provided by his friends.

Now if God can trust men and women in this whole-hearted fashion, shall we not trust them too? He knows what he is about when he makes his dearest interests thus dependent upon the devotion and loyalty of his people. They have not betrayed his confidence, neither will they disappoint ours.

Some weeks ago, in view of a sharp falling off of income and of consequent imminent peril to the A. M. A. schools, a number of letters were sent out to friends and supporters, laying the situation before them, and asking them for immediate help. We are now glad to report that the reply to this appeal has been prompt and most generous. Letters, rich both in gifts and in cheering words, have been pouring in from all parts of the country. The present prospect is therefore brighter than that of six weeks ago, although the situation is still very critical.

Most of the names on our mailing list are those of donors whose habit it has been to send contributions directly to our treasury. The number of such givers is, however, quite limited. The vast majority of the Association's supporters, as we are well aware, prefer to send their gifts through the regular church channels so that their names and addresses never reach this office.

Unknown, but equally loyal and devoted friends of the cause, we now turn to you. Will you join the others? Will you, too, send us an extra gift, thus doing your part toward keeping all the school doors open? Be not unmindful that it is God himself who needs your money right now.

* * *

Of the 220 men and 355 women in the A. M. A. service, 197 are College Graduates, 299 Normal and High School Graduates. Of these 336 are Congregational and 209, who are working in full harmony with Congregational ways, are of other denominations. The remarkable development of the colored people since their emancipation is seen in that the A. M. A. has now 286 educated Negro instructors for their own race, together with 259 of the white race. The A. M. A. has also in its service 15 Indian pastors and teachers, 10 Japanese and 5 Chinese. These 575 Christian workers together with God and with each other, rejoice in the fellowship and sympathy indicated from month to month in our "ACKNOWLEDGMENT OF RECEIPTS" from every part of our country.

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I am twenty-five cents. I'm too small to buy a quart of oil; too small to buy one half pound of candy; I'm too small to buy a ticket to a good movie show, but I'm "some money" when I come to church.



THE SPRINGTIME OF A RACE

By George Luther Cady, D.D.

THE dining car was on its way from New York to Boston. The waiter smiled his recognition and I learned he had happened to hear me make a plea for his race in Boston in old Park Street Church. He leaned over and said, "My race is getting very restless, sir." One must be blind indeed who does not see more than a stirring among this race that is almost volcanic in its action since the Great War. Back of it lies two hundred and fifty years of daily contact with a superior civilization, though in slavery, and then almost sixty years of freedom and these years have not failed to leave traces of their passing.

Those sixty years have witnessed a phenomenal outpouring of northern Christian wealth, both of treasure and life, for the rehabilitation of the slave race. Slowly and increasingly, a splendid group of southern Christians have added their investments. Hundreds of thousands of colored men and women of this generation have passed in and through the schools thus established, where cultured white men and women laid before this crude and retarded race the higher ideals.

The thing we worked for and expected has come to pass—they have not been disobedient to the heavenly vision, and today a race is throbbing with new impulses and stirring mightily with unrest.

The restlessness of which the waiter spoke is both a challenge and a promise for all our future. No race ever

suffered more at the hands of a superior race. Since their emancipation, though nominal citizens, they have stood outside the door and looked in on all the immunities and privileges of citizenship granted to other men. The things which we would fight for to the last ditch for our own boys and girls have been denied them—an equal opportunity for life, liberty, and the pursuit of happiness. That there has not been revolution is not due to the lack of adequate grievances, but to that marvelous patience and loyalty which has marked their three hundred years of residence among us.

But the light has crept under fast closed doors; three score years of education have produced a comparatively small but influential group who are painfully conscious of their wrongs. No nation ever held, bound up in its own destiny, a race so wronged and so conscious of it. Never was a people so ripe for the sowing of the seeds of discontent and revolt. The German failed to arouse them against the flag during the Great War; will they prove also to be impervious to the call of the radical socialist or the bolshevist, now that the war is over? That will depend upon two things—our willingness and ability to apply even handed justice to all their wrongs, and the kind of leadership we may have been able to produce.

However, this restlessness is also a promise. It is the stirring of life breaking through the century old crust of race oppression and denied

desire. It is the upward thrust of those creative hungers which have marked the new spring of the race year. Ever and anon, history has witnessed its irrepressible breaking through the sod and it cannot be long denied. At last these people have come to race consciousness and race pride—and without these there is no hope for any race. They no longer apologize for their color or the kink of their hair. They have ceased to think that their only hope is to become near-white. Now they aspire to become the best possible black men for themselves and their kind. They believe that they, too, have something to contribute to the future of mankind and to the total social good. They also feel values within which must be expressed and realized. They will not forever be shut out of partaking of those social goods, and neither will they always be denied making their contribution to them. God has seen to that in his creative process.

And this colored man—at least a respectable group—is demanding that he shall have those cultural advantages which shall enable him to enjoy and express in the fullest measure possible, those goods. In a word, they must be fitted to live with themselves and with us.

This we owe to them as humans and also in part payment of that immeasurable indemnity which “two hundred and fifty years of unrequited toil” has piled up against us.

For the purpose of enjoying and expressing those social, mental, and spiritual goods, we have built up for ourselves and ours a marvelous system of education. We have believed this is the way to push back the horizons and admit us into the larger life. And more, we believe this is the way to make Democracy safe. Democracy dies in the hands of the ignorant citizen. But of this the black man has had the very minimum. He has had no more than the crumbs which fall from the table spread for the children of the dominant race. For two

centuries and a half we made it a prison offence to teach him to read and write. During his freedom we have hobbled his progress by the least possible educational opportunities. Until very recently there were no schools in the rural districts above the fifth grade that a colored boy or girl could attend. And now there are none above the eighth. In the cities of the South there are registered today 114 high schools with a four-year course for the colored race, but how many of these are offering twelve full grades equal to those in the white schools? Louisiana claims two of these for 700,000 Negroes, but in New Orleans there is one high school with a capacity of 500 pupils for a colored population of 100,000, and last year for the first time they offered twelve grades.

It is evident that the high schools for Negroes will greatly increase in number and standards in the next few years, for there is a growing group of southern people who are determined that that race shall be lifted up, not only for the sake of the Negro, but for the salvation of the South as well. This will undoubtedly make unnecessary many of the elementary schools which have done so much heroic work in the past, but it will not lessen the need of missionary giving.

The high school education is not enough to satisfy a restless race, nor enough to save our Democracy from their restlessness. James Bryce in his “Modern Democracies” says that it is not enough to teach people how to read, unless we teach them how to think. No race ever needed thinkers more than the colored race. The time is past when the white people can do their thinking for them—they want to think for themselves and follow their own leaders. Will those men be merely *reading* leaders or *thinking* leaders? The creation of these thinking leaders—pastors, teachers, lawyers, doctors, business men, and mothers and wives—will make imperative not only more but better institu-

tions of higher education for the colored race.

To that end our schools in the South sustained by northern churches will find themselves more and more directed. And somewhere we must find men like those who have been pouring their millions into Yale, Harvard, Princeton, Columbia, etc., who will pour many more millions into the Negro colleges as restitution for the injustices of the past. We make no complaint of the many millions which have gone like a flood into our northern white colleges—we are not rash enough now to try to overturn the age long law “unto him that hath shall be given,” for the great war revealed the tragic need among our own. In the February *Atlantic Monthly* we were told that the high mental tests revealed that twenty-two per cent of the white young men were inferior, while forty-seven per cent were in possession of thirteen-year old minds. But if our benevolence should go where the need is greatest, the same tests revealed that eighty per cent of the colored troops were in grade D,

and eighty-nine per cent were in possession of minds under thirteen. A colored leader exclaimed, “We must never again be caught with so great an amount of ignorance on our hands.”

Is it needful to add that this education must be earnestly and soundly Christian? We tried to build up a world on the gospel of mere smartness and we failed. Those springs of action which lie in the spiritual nature must be also deepened and trained. And for no race is this so profoundly true as of the American Negro, for he is profoundly religious. If his religion has not always been the spring of his action, and if he has too often acted as though faith had nothing to do with conduct—well, there is plenty of white precedent for that. But our task is to make his intellectual life deeply religious, and no less to make his religious life deeply intellectual. Surely no living race presents so great a need and some of us are beginning to believe from those we know that no race promises such rich rewards.

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THE LATEST WONDER OF SCIENCE

IT will particularly interest the friends of Talladega College to know that the invention of Dr. Lee DeForest is the most important advance yet made in wireless, perfecting the sending and receiving and relaying of wireless messages. DeForest's earlier years were in Talladega College in which he partially prepared for Yale while his distinguished father was president of Talladega.

In the *World's Work* for April, an illuminating article tells of the astounding marvels of the wireless which annihilates time and space and converts the entire globe into a whispering gallery, so that one can talk in the air and be heard thousands of miles away. We quote what it says of DeForest:

The great pioneers in wireless are few in number and are all still living. Marconi first demonstrated the possibility of communication by electromagnetic waves without the use of wires. Dr. Lee DeForest, an American, has made the most important contribution to the progress of the art. His invention of the so-called three-electrode vacuum-tube, which looks like an ordinary incandescent light bulb with the addition of a small metal plate and a tiny grid between the filament and the plate, marked an epoch in wireless. This ridiculously simple little device has made possible three revolutionary improvements in wireless. In the first place, it made possible the generation of electromagnetic waves in a very simple manner. Secondly, its efficiency as a detector of incoming electromagnetic waves is vastly greater than that of any other device. Thirdly, it has the property of amplifying these incoming impulses and retransmitting them with renewed vigor, if desired. By its use it is now possible to talk by ordinary telephone from New

York to Chicago, then to have the voice there leap from the wire into the ether and travel as wireless to Denver and there return to a wire and proceed unweakened to San Francisco and there again leave it and travel as wireless to a vessel in mid-Pacific. This device is useful not only in wireless, but its property of amplifying the ether waves has made possible transcontinental telephony by wire.

Since this was written, Dr. DeFor-

est announces another invention which he predicts will open great possibilities in taking motion pictures, and which will so register the voice that his device will reproduce an opera or a play of an evening's length. It can also be applied to the ordinary phonograph, dispensing with the needle and making the musical sounds clearer and more pronounced.



FRUITAGE OF TALLADEGA COLLEGE

TALLADEGA College, looking to the future for the justification of its name, was opened in 1867 as a training school for teachers and ministers of the Gospel. Several thousand received some degrees of education but two hundred or more fully completed the regular courses and went out with their testifying certificates. Their subsequent lines of honorable character and usefulness well rewarded those who had made this possible. Twenty-four years after—in 1891—a college course of study was entered upon, and the first class was graduated in 1895. Everything in a college way had to be evolved from the unit; and evolution is not rapid. Including the present class, there are 187 who have completed the prescribed degree courses. Of these, 113 are males and 74 females.

The fruitage of these twenty-three years must be largely in the future as these graduates are in the earlier stages of active life, but what has been done is the earnest of what we may expect. These young people starting from the humblest conditions in life—mostly working their own way and without antecedent literary associations or contacts with people of education—have had their ambitions aroused and have been taught to aspire. Deducting the 25 college students who are yet undergraduates, the 162 who have left their Alma Mater have not failed to make an exceptional record in their estimates of education. In further studies in uni-

versities and in professional schools, 17 have chosen the medical profession, 4 the law, 12 theology, and 10 education. Of these, University of Chicago numbers 6, Harvard 4, Yale 10, and other northern colleges have here and there a representative. Two of the graduates in medicine studied further in France, one of whom was the recipient of the Rosenwald Scholarship of \$1,200. A young woman after one year in Michigan University was graduated there with the Master's degree. One at Yale was graduated with high honor in his class, and wears the Phi Beta Kappa key. He also took the prize in composition and oration—the DeForest gold medal of \$100 in contest with the entire class of over three hundred white students. Another Talladega graduate took the \$100 prize in debate with the entire class in the Yale Law School. All of these are now showing in life the mettle of their pasture. Of 162 graduates, some forty have taken further studies in northern and western colleges, and their future is before them, but we believe all of them have maintained the high character that should set the standards of the races. One of the graduates who subsequently studied medicine was commissioned a First Lieutenant in the medical department of the army, was promoted in France to a Captaincy, and has been honored with membership in the National Association of Army Surgeons. Another as a missionary in Africa has been given the responsibility of opening up a new mission of the American Board

of Foreign Missions for a large tribe of pagans.

This as an example will answer the

question as to the methods and results when it is asked "Does it pay?" "Ye shall know them by their fruits."

* * *

ONE TOUGALOO GRADUATE

A GOOD STORY

I WAS born in Mississippi. My parents were slaves. My father was also born in Mississippi. The stern discipline taught in the severe school of slavery made it hard for him to win the deep affection of his children, but he was worthy of the deepest affection we could have and he succeeded in winning a partial victory.

My mother's character was cast in a gentler mould. Her heart was a fountain whence the pure waters of affection never ceased to flow. Her very being seemed twined with her children, and ardently did they then and do they now return her love. She was born in North Carolina and was taken to Mississippi away from her parents, other relatives, and friends when she was twelve years of age. She grieved much over the separation, and worked two years after the freedom of the slaves, to earn money to bring her parents to her. She will carry to her grave the scars in her head made by one of her young "masters" because she would sometimes look at the pictures in some of his text-books. She was not allowed even to open a book should she be placing them in the desk, nor even to take into her hands a newspaper. My earliest recollection of my mother is that she was a truly devout Christian woman. There were eight children in the family and she strove to lead every one of them to Christ. There are only seven of us now. My father became a Christian much later in life.

The fact that my parents were wholly uneducated made it difficult for them to see the need of educating girls. To them, there was nothing for women to do but to keep house and work in the fields. This, of course,

required no training whatever aside from that which the parents could give at home. Consequently, my schooling life did not begin until I was fourteen years of age. I was then most eager to learn, and made such leaps and bounds (so the teacher said) in the pursuit of "knowledge" that he called me "a marvel." With all respect to my teacher do I say he had very vague ideas of the meaning of the words "knowledge" and "marvel," for he was a "country district" school teacher, and it did not take his pupils a great while to catch up with him in the acquisition of knowledge. Therefore, it was quite essential that they become "thorough" in the course of study he laid out for them.

When I was eight years old my father had a private teacher for my oldest brother. This teacher came to the home to give the instruction. I sauntered through the hall and glanced in the room so often and listened to my brother recite, that the teacher finally called me into the room. I had no book, but he put work on a slate and hung it on the wall for me to study and I learned a few letters of the alphabet. He told my father he was making a great mistake by keeping me out of school. We then lived three miles from any school. Of course my brother could walk the distance every day, but I could not. The private teacher was called away to another county to teach and there was no one to speak in my behalf.

I purchased my first text book when twelve years old with money saved by selling eggs at eleven cents a dozen. The storekeeper made me pay a fabulous sum for this idol of

my eyes and heart. This does not say that my father was not able to buy books, but he was concerned with the education and training of his oldest child—a boy, who was the pride of the family and of the community.

I treasured my "Blue-back" speller. My dolls were abandoned. I could spell only a few words in it, and these I should not have known had they been pointed out to me. After a time I did become quite sure of such words as, "o-n," "i-t," "g-o," and "up." Turning the pages the columns grew longer and I began to despair, yet earnestly desired to reach the column containing the word "Com-press-i-bil-i-ty" for there would be the key to the fathomless "deep."

I entered school on the very day I was fourteen and found I could no longer make use of my old speller. That kind had gone out of use, and my dear old companion was placed at the bottom of the old family desk and thence to oblivion. How I wish that old book had been kept for me that I might have it now! I soon forgot my goal—"Compressibility." My school terms were very short, lasting only two to two and a half months during the year.

When I was nineteen, one of my teachers succeeded, after much persuasion, in getting my parents to let me attend an A. M. A. school—Tougaloo University, of which he was a graduate. My oldest brother had previously graduated from the Lincoln Academy, a school of the American Missionary Association at Meridian, Mississippi, and was a student in the college preparatory department at Tougaloo University. He, too, became interested in my getting some educational training. I entered the fifth grade, but within a few weeks was promoted to the sixth grade. I had to unlearn most of that I had learned, especially in language. I knew all the principal rules in the grammar by rote, but was unable to apply in the simplest form any one

of them. For some weeks before leaving home for Tougaloo, I worked hard to put into correct form, my expression of gratefulness to the teacher for persuading my parents to let me go "off" to school. To my great humiliation, every sentence was ungrammatical. My teacher was very kind and gentle in his correction; perhaps too much so.

After having been in school three months, the folks at home informed me that I would have to come home. They could keep me there no longer. I grew sick at heart, but knew I had to go. Amid tears, I packed my trunk and when ready to go, went to the preceptress' room and told her about it. She did not at first understand. She asked a great many questions about the family, called me one of the "good" girls of the institution and said many encouraging things to me, then told me to go to my room, unpack my trunk and write to my parents that she would try to make it possible for me to stay a short while longer. I was given work to do. A few weeks later she told me a letter had come from a "friend" in the North saying the way had been made possible for me to stay the remainder of the school year.

On returning home at the close of school, I was questioned and tested by parents and neighbors as to the "new" method of cooking. I took home with me some of the garments I had made in the domestic art department. These pleased them very much. I went about my home duties with more eagerness to do well what I had to do than before going "off to college," even showing no unwillingness to help in the fields when called upon. This was a pleasant surprise to them. One day my father said to my mother, "We must send our girl back to college next fall." My heart leaped for joy. I had been listening for that verdict every day since I returned. I was happy to do whatever fell to me.

The wholesome religious life of the school made an indelible impression upon me. It has become a part of me. The teachers' lives were wrapped up in the spirit of the work. The practical training in the different departments at Tougaloo University prepares the student to do ordinary work better than the average, especially those who have not had that general training. This has been demonstrated in the mills, factories, as section hands on the railroads, as farm hands, and in domestic service. The superintendent, foreman, or housewife always asks—after noticing the intelligence and honesty that are put into the work—"Where have you attended school?" As a rule, our students and graduates never appear "to know too much" when such questions are asked. This, too, is a result of Tougaloo University's training.

The musical training is also lifting the standard of music among the students and in turn the communities to which they go. The classical music tends ever to displace the popular, demoralizing kind with which the student is surrounded when away from the influence of such schools as Tougaloo University which stands for high ideals in music. I could never appreciate the classical music as I now do, had it not been for the training at Tougaloo. We get some of the best there is. No race of people need guiding in musical ideals more than we do. We are musical, and unless we have the high ideals set before us, our music will remain crude and even decline. The student is made able by the careful training to understand and judge of music. The teachers who come to us seem to take for their motto: "Look up and lift up." They bring to us high moral and religious principles. As a result, we take away with us new ideals and a deeper religious conviction. Not every one is led to Christ, but the way is pointed out to them. There are, therefore, great oppor-

tunities for growth in Christian character.

After the first two years, my parents were unable to help me in school, but I knew they were anxious that I should have an education. My father urged me constantly to come back to the farm rather than attempt to do something I was incompetent of doing—teaching school. He said he never wanted me to attempt to do that which I could not do. He had seen enough of the work of poor teachers, and he was capable of judging even though he was uneducated. But year after year I was given work to do in the school and the "Friend" in the North made it possible for me to remain there seven years in succession. She is still my friend and writes to me very often. I began my normal course unwillingly because I wanted a college preparatory course, but finally became very much pleased with it and was graduated.

The Baccalaureate sermon kindled a burning desire in me for a higher education. The text was Exodus 4:2. "And Jehovah said unto him (Moses) what is that in thy hand? And he said, A rod." I felt that I had nothing in my "hand" with which to do effective work. No doubt Moses felt the same about the bare rod in his hand. God showed him what power there was in that rod if he was willing to obey his voice. I had more in my "hand" than I realized, and I believe God used me more to what he would have me than would have been possible had I felt prepared to do great things in an extraordinary way.

My brother graduated from the college department at the same time I graduated from the normal. I felt so small! My class motto, "Labor Conquers All Things," gave impetus to all my aspirations. But the normal course at Tougaloo does prepare one for very effective work in the homes, public schools, and churches. This work is being done largely by such graduates. The standard of teaching

and home-making is being lifted throughout the Southern commonwealth.

The president assisted me in getting a position as instructor in a city school a couple of hundred miles away. Tougaloo University had become a home to me and I lost more tears that winter because away from Tougaloo than because I was away from home. Experience taught me a good many lessons that winter. The principal of the school was a graduate of Tougaloo, and much was always expected of Tougaloo's graduates. My work was a success according to the decision of the people.

My parents wanted me near them and I gave up my position in the city school for that of a country school where I could be near them. After I had taught two terms in the country one of my former teachers at Tougaloo wrote and asked if I would like to take a trip to California during the vacation, as she was going. Two more recently graduated students decided to go with me. We expected to sustain ourselves by doing domestic work until we had secured positions in the canning work. As domestics we were very successful; for we had had pretty thorough training along this line at Tougaloo. We took with us the recommendation of the president of the institution, which was of great assistance to us. We were prepared, after completing a regular course at Tougaloo University, to do almost all of our own sewing. One of the young women succeeded in getting all the plain sewing she could do. We found that the training we had received in Household Science and Domestic Art was indispensable.

Before we were there a month I had found out much concerning the University of California. After we were in the state three months the other two girls became homesick, but said they would stay with me until I found out whether or not I could enter the university. Our friend and teacher was in another section of the state. I

wrote her about our plans. She gave me some advice and told me to make the attempt if I had made up my mind fully. We went to the city of San Francisco and a guide took me over to Berkley to the office of the general secretary of the Young Woman's Christian Association of the university. This same young woman sailed more than a year ago to Calcutta, India, as a missionary. I learned that my color would not hinder my entering the university. The secretary secured a position in a good family for me as a domestic, where I worked until Christmas (this was in the fall of 1903), and I entered the university as a special student in January, 1904. When I registered, it was discovered that I was the first colored woman who had ever even attempted to enter that university. The news flashed over the state as if by lightning. I was visited by reporters, called up over the "long" and "short" distance telephone by them. I had always felt afraid of reporters. My experience with them then confirmed my opinion. They reported much that I did not say, and very little of what I did say. They wanted my photograph to put in the papers, saying "The photographs should not cost me a cent." Nobody could persuade me to do this. I have been glad since that I did not.

I found that about a year's work in the high school would be necessary in order to do good, solid college work. But I could gain more by staying by the college work if I did not intend to graduate. My mind was not fully made up about that. My Latin had to be made up and I did not have the means to take all of it outside of college. I took some private lessons in it and kept on with work in college. I was in college two and a half years; but not two years in succession.

By my experience the colored people were aroused to the sense of their privilege. Each year now brings new colored students, though small in number, to the University of Cali-

fornia. I have a friend who was graduated this year with high honors. Strange to say, only one young man has graduated out of the list who entered since I did. There was one there when I entered. He graduated a year later. We frightened them away, I suppose. The experience and contact with the larger life has done even more for me than the actual knowledge gained from the books. I am better prepared for the "School of Life." I am still desirous of a well-rounded college education and shall endeavor to get what I can of it.

What does Tougaloo University mean to me? It has moulded me into whatever I am to-day, it has given me high aspirations, it has nurtured and fostered a deep religious desire for service to my Master, to humanity whenever and wherever I can, and when I have nothing else in the world to do, to just do good. To me, there is no drudgery only as we make it so. There is dignity in any honest work. What people call drudgery is only a course in the "School of Life" that must be mastered in order to go on successfully with the other courses.

Three members of our family have graduated from Tougaloo University, another from the Lincoln Academy at Meridian, Mississippi, and the youngest member of the family is now a student in an A. M. A. school for girls at Moorhead, Mississippi. Many

young people of the community have caught the inspiration and gone to Tougaloo or some other A. M. A. school. Scores have gone through the influence of my oldest brother who has taught for more than fourteen years in the public schools of Mississippi.

I have been an instructor in Tillotson College at Austin, which is doing the very same kind of work, and in Le Moyne Institute in Memphis.

No other schools in the South for colored people are doing the same kind of work as effectively as those of the American Missionary Association. We get that kind of systematic training which colored leaders in any appreciable numbers are not able to give at present. Our finer, deeper, more delicate natures are touched in a way they could not be touched but by the contact with that of the stronger race. We need your sympathy, your prayers, your very presence, and that great training you alone will give to us. You are leading us as children out of the "wilderness"; you are helping us to "emancipate" our minds; you are teaching us by precept and example that we are our "brother's keeper."

I am happy in the work in which I am engaged because I can make use of the training I have had, thus giving to my people all I can of what I have gained in searching for the Truth. No man liveth nor dieth to himself.

* * *

WHAT THE UNITED STATES COMMISSIONER OF EDUCATION, DR. JOHN J. TIGERT, SAYS

DR. TIGERT is a native Southerner and speaks from knowledge when he says: "The neglect of Negro education has resulted in an immeasurable loss to the country. It has affected not only the material prosperity, especially of the South, where the Negro population is greatest, but has likewise affected the standard of living and the character of citizenship and has injured the morals of our people."

The *South Western Advocate*, whose able editor is a Negro, commenting upon this, and upon the slow but sure recognition on the part of the white South of the absolute necessity for Negro education for the safety and welfare of both races says:

"More than fifty years ago, benevolent and philanthropic northerners recognized this fact. These same northerners poured out their money and their best lives into the educa-

tional and moral development of the recently emancipated and belated Negroes of the Southland as the expression of their creed that the Negro is a child of God and brother to every other man. The South has all along contended that those missionaries were dreamers, visionaries, impractical meddlers in a situation that concerned only the Southerners. 'We know best what is needed; we will therefore handle our "niggers" ourselves,' was their attitude. They reckoned in the old terminology that colored folk were still 'our niggers.' Pity they were so slow to realize the national citizenship status of the Negro, allowing a provincial and ante-bellum psychology to determine and delimit their services to their Negro neighbor until it was well nigh too late. The glory and virtue of the new South will be its prompt reversal of its traditional attitude toward its Negro population and its deliberate and liberal grant and guarantee to him as a citizen and a man of every moral and civic right necessary to mutual respect, good-will and Christian cooperation in the constructive task of a common civilization. In no field can this be more satisfactorily demonstrated than in the matter of educational interests to which Dr. Tigert has already alluded.

"It is truly interesting to note the stages of evolution of public sentiment of Southerners concerning the Negro. Yesterday he was incapable of learning; later he was a human being, but

in the interest of white supremacy must not be given education which might make him think and aspire; now, neglect of his education is regarded as calamitous to the South and its peoples.

"This has already become the consciously chosen and deliberately pursued objective of large numbers of our southern white neighbors. Much, of course, remains to be done, but a splendid beginning has been made. The forces at work in this direction are numerous. Important among these is the irresistible growing self-consciousness of the Negro himself. He thinks in moral terms as do all other men and therefore knows himself to be a man with like endowments as all other men. He experiences the same impulses, emotions, hopes, longings as do all others. In fact, he knows himself as identified with the sum total of conscious human experiences; and that he cannot be counted out. Thus he rightfully and effectively insists on a man's opportunity to enjoy, work, suffer, achieve; to share, learn, live, and arrive, while others are doing these things. And the voice of these millions is of necessity being heard. The doom of group narrowness is sealed forever and the morn of the day of individual personal worth and dignity has already dawned upon humanity. Foremost among these forces for liberalizing society and demanding an adequate environment for unhampered development, is the Christian Church.



VIRGINIA WOMEN SEEK CHRISTIAN RACE RELATIONS

A GROUP of leading Virginia women representing various Christian bodies, met in Richmond and organized the Woman's Section of the Virginia Inter-Racial Committee. A strong statement was adopted expressing the mind of the group on inter-racial relations and steps were taken to enlist the white

women of the state in an earnest study of Negro life and needs, to the end that a greater degree of just, sympathetic, and healthful relations may be established between the races. The following extract shows a great advance in justice:

"We deplore any conditions in our midst that tend to widen the breach

between peoples whom circumstances have thrown together and whose destinies are inevitably interwoven. We believe righteousness, justice, peace and good-will can be established between races of different colors. We

accept this challenge in the spirit of the golden rule and pledge our whole-hearted South for better racial conditions, human liberty and preservation of the ideals upon which this government is founded.



DISCOVERY IN MEDICAL SCIENCE BY A NEGRO GIRL

THE annals of medical science are incomplete unless full credit is given for the work of Alice Ball. When Dr. Hollman, the physician in charge of the leper hospital near Honolulu, found that chautmoogra oil in its raw state could not be used in the treatment of leprosy, he determined upon an extractive which should possess the curative virtues of the oil without the drastic properties which made its general employment impossible—a chemist was required for the work and Dr. Hollman appealed to the University of Hawaii for help.

The chemist assigned to the task was Miss Alice Ball, a Negro girl, in the department of chemistry at the university. Miss Ball already made a record in laboratory research that entitled her to a distinction that rarely

comes to the student in chemistry. She accepted the assignment and went to the job. It was no easy task. One after another the various preparations were tried and put aside. Any one of them was better than the raw oil, but none possessed the qualities required.

Finally Miss Ball's health gave way and she was sent to California to regain the strength necessary to continue her work. In time she returned to her laboratory and planned a new line of research. It led to the discovery of the preparation which bids fair to become a specific in the treatment of leprosy. Miss Ball won the fight for others, but it was at the cost of her life. She died in California before she had learned that she had triumphed in her work.

In the death—April 3—of Dr. Cyrus Northrop who served as President of the Association during four years from 1909 to 1913, another of the distinguished friends and supporters of the A.M.A. has followed those with whom he was associated and who wrought with him. Dr. Northrop was called from a professorship at Yale University to the presidency of the University of Minnesota in 1884. His twenty-seven years at the head of this institution were of remarkable development and won for him renown and the common verdict of being the first citizen of the state. He had nearly completed his eighty-eighth year when he was called to the reward of his earnest Christian life.

Mrs. Ruthanna Jackson Cravath, the widow of former President Cravath of Fisk, was called to her heavenly home the ninth day of April last in her eighty-ninth year. It is not too much to say that the remarkable impress put upon Fisk University during the very able administration of Dr. Cravath was made largely possible by the unusual ability and character of Mrs. Cravath. With a quiet dignity, there was great wisdom presided over by a large and loving heart, all of which went into the permanent history of Fisk University and into the lives of the students who were so happy as to be in Fisk during the period of Dr. Cravath's presidency. The memory of this noble woman will be cherished by those who came under her wise, Christian influence.

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a comparative statement of the receipts for April and for the seven months of the fiscal year, to April 30th.

RECEIPTS FOR APRIL

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individ- uals	TOTAL	Legacies	TOTAL
1921	11,735.27	1,373.61	1,970.94	20.81	5,725.53	20,826.16	5,416.80	26,242.96	5,710.48	31,953.44
1922	13,456.41	1,492.01	2,866.95	40.41	5,566.91	23,422.69	9,207.98	32,630.67	5,466.22	38,096.89
Inc.	1,721.14	118.40	896.01	19.60	.....	2,596.53	3,791.18	6,387.71	.....	6,143.45
Dec.	.....	.....	.....	.....	158.62	.....	.....	.....	244.26	.....

RECEIPTS SEVEN MONTHS TO APRIL 30th

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individ- uals	TOTAL	Legacies	TOTAL
1921	113,833.88	5,536.15	23,264.26	504.24	85,756.00	228,894.53	11,557.37	240,451.90	50,310.32	290,762.22
1922	116,604.41	6,238.63	17,409.54	659.92	66,256.70	207,169.20	15,126.38	222,295.58	31,705.46	254,001.04
Inc.	2,770.53	702.48	.....	155.68	.....	.....	3,569.01	.....	.....	.....
Dec.	.....	.....	5,854.72	.....	19,499.30	21,725.33	.....	18,156.32	18,604.86	36,761.18

Designated by Contributors for Special Objects Outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individ- uals	TOTAL	Legacies	TOTAL
1921	1,975.04	1,309.53	5,510.79	68.00	.....	8,863.36	26,688.89	35,552.25	3,500.00	39,052.25
1922	1,838.85	1,243.89	3,439.54	216.15	.....	6,738.43	34,875.91	41,614.34	800.00	42,414.34
Inc.	.....	.....	.....	148.15	.....	.....	8,187.02	6,062.09	.....	3,362.09
Dec.	136.19	65.64	2,071.25	.....	.....	2,124.93	.....	.....	2,700.00	.....

SUMMARY OF RECEIPTS SEVEN MONTHS TO APRIL 30th

RECEIPTS	1920-21	1921-22	Increase	Decrease
Available for Regular Appropriations.	290,762.22	254,001.04	.....	36,761.18
Designated by Contributors for Special Objects.	39,052.25	42,414.34	3,362.09	.....
TOTAL RECEIPTS SEVEN MONTHS.....	329,814.47	296,415.38	.....	33,399.09

FORM OF A BEQUEST

"I give and bequeath the sum of dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Though Children's Day is supposed to be the special propriety of the Sunday School Extension Society, the Home Missionary Society cannot refrain from remarking again that every loyal Congregationalist ought to be filled with good cheer at the vigorous interest which our young people of the 'teen and college age are displaying in increasing measure with reference to the church and its program.

* * *

William J. Minchin, D. D., having been called to succeed Leland D. Rathbone, D. D., formerly Superintendent in Northern California, is about to conclude his work as Superintendent of the Rocky Mountain District. Our good wishes go with Dr. Minchin in his new work.

* * *

Will all readers of the article entitled "Rip Van Winkle in Evarts" which appeared in the Home Missionary section of the May number of THE AMERICAN MISSIONARY kindly make the following correction: Page 86, line 17, eliminate the "s" on Sundays and add "schools."

* * *

Former Superintendent Powell of Montana may be able to give a few days to Massachusetts early in June before his return to Montana. Churches wishing to hear his interesting and vigorous recital of life in the West be sure to write to the Woman's Home Missionary Association, 14 Beacon Street, Boston, Massachusetts.

* * *

Special attention is called to the two stories in this issue, "At Home in Church: the Whole Man," and "How a Woman Wears the Gown," by Miss Mary Jenness, which are to be used in connection with the Sunday School material for July. The manual is now in the hands of the printer and will be sent to all schools enrolled under the Chart Plan.

* * *

From the standpoint of travel this has been a busy month for the Secretaries. General Secretary Halliday has been in the Pacific Northwest; Secretary Moore has been in Florida; the Secretary of Promotion has been taking appointments in Vermont, New Hampshire, and South Dakota; and the Secretary of the Woman's Department has been in North Carolina.

* * *

The following will represent The Congregational Home Missionary Society at the Student Summer Conferences of the Y. M. C. A. this summer: Rev. E. L. Wehrenberg at Blue Ridge, North Carolina; Rev. J. F. Walker at Hollister, Missouri; Rev. A. C. Hacke at Lake Geneva, Wisconsin; H. B. Harrison, D. D., at Seabeck, Washington, and M. Dana, D. D., at Silver Bay, New York.

* * *

The Fellowship for Christian Life-Service is already commencing to function. A monthly bulletin is to be published by the Executive Committee, copies of which may be secured from Miss Jessie Dodge White, Secretary of the Committee on Recruiting, 156 Fifth Avenue, New York City. May 5th to 8th, this Committee met in New York City and in addition to business sessions spent some time in visitation at the offices of the several Mission Boards.



BUTTE AND MONTANA'S "HIGHLANDS"

AT HOME IN CHURCH: THE WHOLE MAN

By Miss Mary Jenness, Dover, N. H.

(EDITOR'S NOTE: July is the second of the months allotted to the Home Missionary Society in 1922 in connection with the Sunday School Chart Plan. The general theme is "Outriders of the Congregational Line." The material consists of five stories of home missionary leaders, prepared by Miss Mary Jenness, the first of which appeared in THE AMERICAN MISSIONARY for April, the second and third being published in the May issue. The following sketch of the work of Rev. Walter T. Lockwood, Butte, Montana, is the fourth in the series. The fifth and last appears on page 156 of this issue. The Missionary Education Department of the Congregational Education Society will send directions early in June to all enrolled schools as to the use which is to be made of these stories. Superintendents of Missions in the Church Schools, as well as other leaders, should familiarize themselves with each of the stories.)

WHEN? From ten to twelve on Sunday mornings and from six to eight on Sunday evenings? No, indeed. For almost any hour of the day and any day of the seven. For the scene of this story is not yesterday's New England village, but Butte, Montana, the biggest mining town in the world. Here where one-fourth of the world's copper is mined, the men work underground in eight-hour shifts for seven days a week. Some parishes may be content with a one-day program, but not the two Congregational Community churches under the Rev. Walter Lockwood. He aims to provide a

church home when it is most needed. He opens the doors when men are free to come in, and he wants to make a home for the whole man, body and soul together.



REV. WALTER T. LOCKWOOD

That is the kind of aim one would expect in Montana where the visions grow big to match the scenery. The finest Rhode Island aim would be out of place in a state that can swallow New England, New York and four smaller Atlantic states besides. The Montana mines alone produce \$120,000,000 annually; they also produce staggering

problems of living, social and moral, as well. Christianity must adapt its message to undreamed-of situations

or die—especially in Butte, Montana.

This again is a world in itself. "Ask me about Montana!" drily retorted a State Congregational worker in answer to a question. In the first place, Butte didn't set out to be a city. Copper was discovered, men flooded in, some with families and more without, and for a time the dwellings simply followed the mines in camp fashion. In fact, Butte today is a huge mining camp with a new residence annex that spreads over five or six miles and includes 50,000 people.

Perhaps the fifteen churches might

best to live it out. He would never steer his people into conventional ruts—even if there were any in Montana!—because he has kept clear of ruts himself. Since his village-and-farm boyhood his varied experiences have been developing all-round sympathies and all-round power of appeal.

Mr. Lockwood was born in 1884 in Broadway, Ohio. His education was one long process of working his way. In early high school days it was the village store that furnished the necessary cash and the human nature part of his education. Two years in the



SUNDAY SCHOOL, PEOPLE'S CHURCH, BUTTE

serve the population better if the population would stay put. It won't, though. It is shifting all the time, above and below ground, and in and out of the city, for Butte is "up and down with the mines." When the mines were closed down last year, 4,000 houses stood empty. How can any church keep on holding services when it loses workers almost faster than it can find them?

The answer depends on what you think a church is for. Does it exist to hold services or to render service? The Rev. Mr. Lockwood holds the latter view, and his two community Congregational churches do their

shipping business financed him through the Preparatory School at Hillsdale, Michigan. On graduation from Hillsdale College in 1910 he left a service record that ran from mowing the lawn and washing dishes to preaching regularly in a country church. He married a Hillsdale graduate, and, to skip ahead, the ten years of their married life have brought them five children.

In 1917 Mr. Lockwood migrated to Montana to take charge of the First Baptist church at Missoula where the University of Montana is located. Two years later he resigned with leanings toward Congregationalism

developing. During the war he was Red Cross Secretary at Missoula and part-time student pastor at the University, where everybody liked him. Holding two jobs put the finishing touch on his education, and in 1920 he accepted the double Congregational charge at Butte. Here he fits in very well indeed. In appearance he is a tall, light-complexioned, active fellow, with a most winning expression of friendliness. He is a worker from long habit, a community leader by training, and a Congregationalist from conviction.

Rarely does a pastor adopt two children more unlike than the People's and the Floral Park churches. One is seven years old and the other four; about all they have of superficial likeness is their vigorous youth and their program of community service. Floral Park Church is four miles south of the business district, in a new residence quarter of professional people. The People's Community Building is two miles nearer the business and mining centers. There's no deciding which is the more interesting to work with, but the latter is a truer cross-section of the problems of Butte.

In 1916 the Congregational Church Building Society gave generous aid

in erecting a community hall which looks something like a New England Grange with a Colonial portico. Inside it is very unlike the churches of Mr. Lockwood's boyhood, because a church that not only holds services but renders daily service can't be built on the one-day plan. The main room, fifty feet square, is the home of the basket ball team through the week as well as the home of the Sunday congregation. If the seats are movable, so is the apparatus! Other rooms are club quarters for men and boys and girls on week-days and classrooms on Sunday.

The unique thing about this parish is that the Church School has twice as many members as the church! Parents will send their children but they will not come themselves, except for Christmas and Easter services and the summer outing. For one thing, this is Butte where the men work seven days a week. But even if Sunday morning does happen to be free, too many parents of all denominations are hopelessly indifferent. It's the old story of the pioneer who travels so light that sometimes he leaves his ideals behind him as excess baggage. Possibly some of them came from one-day churches and have not yet given the People's method a fair



FLORAL PARK CHURCH GIRLS' CLUB

trial. At least, crowds of them will come to the monthly socials and musicals which are held in a steady effort "to reach these families by some sort of church impact." In Butte the churches and the Y.M.C.A. are the only places that unite families in recreation; there are hundreds of questionable resorts that divide them.

The summer outing is one more proof of Mr. Lockwood's eagerness to go out with people who will not come in to him. The three Fords of the congregation, plus all the wheels they can borrow, take them out to a family picnic at a canyon nine miles out of Butte. Here the Church School and the preaching services are held. The last "Canyon Parish" included two hundred and fifty persons, eighty more than the total average attendance at People's in town.

All winter the People's Community Building is open every night and several afternoons a week for the boys and girls. An athletic organization, Boy Scouts, Cub Scouts, and two organized Church School classes have been using the plant constantly for athletic and social purposes. All the boys of the basket ball team, by the way, have become members of the church.

"They did not win any honors at the Inter-Sunday School tournament at the Y.M.C.A. (1921)" admits Mr. Lockwood, "but they made a fine record for clean playing and good sportsmanship."

And why not? It was literally in the church that they learned how to play fair.

Persistent good will expressed in all these ways is slowly having its effect. Everybody trusts and likes Mr. Lockwood and appreciates the community work. In 1921 both churches and schools had doubled in spite of the fact that more members had been lost by removals than were received into membership. In fact, of the charter membership of People's parish but five remain; this is the normal shift of the population in seven years. It has been worse in 1921-1922 when

the mines have been shut down. And yet People's has been on the State Honor List for raising its apportionment promptly. When the quarterly missionary offering is made in the Church School, the boys and



BASKET BALL TEAM, PEOPLE'S COMMUNITY
CONGREGATIONAL CHURCH

girls double the amount usually given. They are catching the spirit of service from a church that specializes in it.

Every Sunday Mr. Lockwood attends the opening services at the People's Church School, teaches a class, runs for the trolley, gets in to the closing children's hour at the Floral Park building and preaches there at 12:30. Three facts help to explain why this four-year-old church has grown so rapidly that it has almost caught up with its older brother two miles to the north. One is that by agreement of the Butte ministers, this is the only church for the whole section, and so is free to be really a com-

munity organization. Another is that most of the men are professional and hence enjoy regular hours. A third, says Mr. Lockwood, is the finest trained corps of Church School teachers that he has ever seen.

The present building, purchased with the help of the Congregational Church Building Society, is a remodeled school house, outwardly a plain rectangular structure, inwardly a very well-arranged "plant" with six rooms for classes or clubs besides the auditorium. Boy Scouts, a Hikers' Club and a Girls' Club have their homes here, and plans for a gymnasium, a Garden Club and community athletics are under way. Meanwhile monthly socials and musicals make the people at home.

This church of young married people is literally growing its own congregation. In a few years there will be a splendid group of high school age, though just now there's a long gap between the youngsters and their fathers and mothers. The point at both parishes is that this generation is really growing up under church influence seven days a week: an unheard of thing in Butte!

Already each church has created

a job that is too big for its resources. In the two schools there are more than three hundred young people and children who need better Church School equipment on Sunday and better athletic and social conveniences the rest of the week. For one thing, People's alone urgently needs a hundred chairs and a set of modern church hymnals.

More significant than that, People's is beginning to hope for a separate chapel for worship. After all, the soul does long for something different from what the body needs. The plain Community Hall, serviceable as it is, cannot be beautified as the congregation would like to beautify its spiritual home without closing the indoor athletics for even the necessary cleaning and freshening.

The church began with its people where it found them. Now under Mr. Lockwood's high leadership they are hungry for something finer. The People's Community Hall that has rendered priceless benefits of recreation and exercise should be supplemented by a People's Church where the new beauty and dignity of the services held on Sunday will add inspiration and power to the services daily given.



HUSKS OF HAPPINESS

By Rev. Frank E. Henry, Great Falls, Montana

I. THE WEDDING

IT happened one cold October night some years ago in the "New Northwest." We were huddled close about our tiny stove in the parsonage. Outside the snow and rain combined in a muddy slush under foot; inside, fresh, damp plaster in the room adjoining conspired to chill us to the bone. We had but lately come to this new land. While waiting for the recently added rooms to be finished, we had crowded and stacked into three rooms the furniture of many. What could not be housed, had been left to the tender mercies of the elements out of doors. The place resembled a storage ware-

house rather than a home. Boxes and chairs were piled high along the wall, on tables, piano and sideboard. A semi-circle of safety about the stove, and an otherwise open passage to the door were set thick with chairs.

As we shivered, crouching about the stove, and wishing ourselves safe home again "back east," we were startled by a loud knock. I sprang to the door, upsetting a chair in my haste, and opened it. The lamp, held high overhead, shot a square of light into the darkness and framed for me a striking picture. A giant figure all but blocked the doorway. Behind him, in the mud-tracked snow of the unfenced yard, within a dozen feet of

the door, stood a Ford car, closely curtained.

"Does a preacher live here?" asked the giant.

"Yes," I answered. "I am the preacher. Will you come in?"

"Can we be married here?" came next.

"Certainly, if you have a license."

"Come on in, folks," he called as he turned to the car and unfastened the curtains. In another minute the wedding party was in the house, muffled beyond recognition. But faces emerged and introductions were accomplished.

"This is Miss Morrison, who has promised to marry me tonight; and these are her mother and brother. This is my sister, Miss Jorgeson—that's my name!" Then he added as wife and I expressed our pleasure in meeting them all, "Sorry to crowd in on you this way, but we drove thirty miles through the mud and snow, and I, at least, did not want to go back till it was all over. You see, you are the only minister left in town."

While the "Mistress of the Manse" took the ladies to the bedroom adjoining to, "brush up a bit," as the groom suggested, I took a second look at him. Tall and broad-shouldered, with fair hair and the ruddy cheeks of the Norseland, he looked down on me like a young Viking of old. Good cheer radiated from his smiling face, unruffled despite the cold and storm and his all but fruitless search on his wedding night. His great ulster and the four-buckle overshoes removed, he stood forth in a neat, well fitting suit of blue serge, with patent leather shoes. A white, soft roll collar and dark tie gave him a look of quiet strength and refinement. He stood straight as an arrow and stalwart, six-feet-two, at the least, with his hundred and ninety pounds well distributed. His "best man," though of average height, was dwarfed by his splendid proportions.

But—"Here comes the bride!" Like butterfly from chrysalis, so the

closely wrapped figure I had seen emerge from the black night and the mud-spattered car, now appeared, a radiant, ravishing creature, all white and gold. Draped in graceful lines about her tall, slim figure, her wedding gown was all but unnoticed in the beauty of her face and the luxuriant masses of her golden hair. So unexpected a vision quite took away my breath. I have since grown accustomed to similar surprises in personal attractiveness in both sexes, and evidences of culture and talent in these new homes of the Northwest; but this first one swept me off my feet and left me speechless.

"It's a pity we have no better place for the wedding," my wife said, apologetically. "You should be married in a church with a whole roomful to look on and enjoy it," and her feminine appreciation for such loveliness shone in her eyes.

"We did expect to," was the answer. "I would not have appeared in such finery for a home wedding—but, our plans miscarried." She smiled bravely, but I saw a mist of disappointed dreams forming over those sweet eyes and I hastened to ask, "Are you ready?"

And so they were married. I omit the usual addition concerning the aftermath of happiness, for this is the beginning of the story, not the end. We were startled by the ringing of the church bell next door, but the lady of the house remarked with a half-smile that concealed a threat, "I wondered where those boys had gone. I will attend to them later."

"Wedding bells. A good omen! Let the boys have their fun," said the bridegroom in an excess of happiness that would have braved even a charivari with equanimity. Then they bundled up against the storm and faced another thirty-mile battle with the elements.

Such are the Flowers of Happiness.

II. THE DOVE COTE

A winter of activity in the new church in the new land kept my time

and my thoughts occupied, and a succession of young couples seeking marital happiness almost erased the memory of the first marriage ceremony from mind.

When spring arrived, my duties, confined to town through the stormy winter, led me to country appointments in new territory, some places being twenty or thirty miles away. A friendly deacon had offered his automobile for the long drives, too far for the team of ponies that sufficed for the nearby points. I had no car of my own as yet. One Sunday we drove to a little school house in the country about twenty-five miles distant. We swung out of town along the valley, then up to the rolling prairie of the "Bench." This new land, for the most part, unbroken sod at that time—although the homesteaders were even then rapidly subduing the soil—was aflame with the flowers of spring, with the green-brown grass for a setting and the clean blue sky above.

Through this wilderness of spring-time beauty we wound our way that June time, over a trail that swept in curving lines about the base of the hills, then up the gentle slopes. No fences barred the way, forcing detours over rough, stony prairie, as was the case later on, nor by the straight, graded roads of the present. As a bird through airways we followed a flowing path.

A little company had already gathered when we arrived. The hour of service came with a houseful present. "Who can play the organ?" I asked. No one responded. "Can we sing without it?"

"Here comes our old teacher. She can play," piped up a half-grown child seated near the window. A car outside slowed down and ceased its purring. A moment later a family party appeared at the doorway. In front came the bride of the stormy night and, towering behind the others, her giant husband. I had forgotten their name and their neighborhood, but not her bridal beauty nor his

amazing height. Was this paragon of the prairie also possessed of musical skill and a teacher's training?

I spoke with hesitation, "We were waiting for someone to play for us and one of your former pupils just informed me that you were accustomed to play the organ here in school. Can you help us today?"

Without hesitation or excuse she approached, drawing off her gloves as she came. Dressed in a sober suit of brown, coat and skirt, with hat to match, I noted that her "wedding finery" as she had called it, was not an indispensable setting for her womanly charm. As though remembering when last we met, her face, that had been a bit white at my sudden request, now grew rosy as she whispered in passing to the organ, "Please select something familiar."

Thinking her less accomplished than her youthful champion had intimated, I picked out an easy hymn. "You will all need to sing," I said. "I have a cold and cannot lead you." We waited as she played the prelude of a few bars and then drew breath to sing—but no one did. The organist repeated a few measures and made another start. Still no one sang. Then after a single chord, from the corner behind me, at the organ, came a subdued but strong soprano voice leading out firmly and accurately. Involuntarily I turned to see for certain that our organist was the singer also. Seemingly unconscious that it was a solo performance, save for a slight flush, she carried the hymn through to the end, not varying the thrilling, throaty tones; but as she found herself singing alone, she pressed the knee swells. Later, when I announced a collection for the war sufferers in Europe, she stepped to the organ unasked and rendered an offertory with such feeling and technique as I have seldom heard in chapel or church.

What marvel is this? I asked myself under my breath. What led this princess to leave her Palace of Art for the wild frontier—for the self

effacement of the homesteader's wife? Is there a mystery somewhere, a dark chapter from which a girl might wish to flee, even as many a man has sought safety or oblivion in the wide west? Yet who could question this open-faced, low-voiced gentlewoman?

Now the service is over. "Mr. H. I want you to meet some of my friends." She was speaking. "Some" proved to be every one in the room. When the little company had melted away, leaving the place by wagon, buggy or car, and we stepped to her side to make our farewells, the newly-weds came to meet us halfway.

"We live down the road a few miles and would like to have you stop in a few minutes." It was the blue-eyed giant speaking. His wife added, "I will make you a cup of tea. It will be a long drive back over rough roads." It was settled for me; I desired with a great desire to explore further the realm of this queen of the Bench. I turned to my chauffeur friend, "Will we have time to get home?"

"Lots of time," he replied, adding with a laugh, "I am hungry myself."

"Better make it supper," said Jorgeson. "We can make soup out of the chicken bones, can't we?" and he turned to his wife.

"I am sure they will not go home hungry," she smiled reassuringly.

Starting the autos, we followed their lead, fording the shallow stream where there was no bridge as yet, then out of the narrow valley to the Bench, then after a few miles swing-

ing down to the streamside again. Rounding a shoulder of the cut-bank that thrust itself sharply forward, crowding the roadway close to the water, we left the highway and turned up a winding road leading through a cove of green fields, emerald with summer freshness. A tiny stream trickled along the trail and low trees gave welcome shade from the afternoon sun as we mounted slowly upward. At the head of this little basin, a cleft in the hill was wedged full of the foliage of box-elders and poplars. Against this green background, stood a house—her home—white and sparkling in the sunlight, the green roof melting into the green leaves behind. It was not a pretentious building, except in contrast with the shacks and low built houses of most of the ranchers and homesteaders. It was a story-and-a-half structure with gable ends to right and left. A wide dormer faced the front, with a door between the windows, the former letting out on the railed, flat roof of the porch below. This also was enclosed by a low railing across the front and one end, the right; the other end was open to the broad steps leading to the gravelled walk a few feet below. Long window boxes filled with flowering plants rested on the railing and young vines were clambering up to the feet of the columns at each corner. It was a fitting eyrie for this eagle among brides. I marvelled that this man of the Bench, fine and strong as he was, should have won such a mate, and winning, could have made ready such a nest as this.

(To be continued)

The Mexicans coming by thousands from Old Mexico to a new world need the ministry of Christian neighborliness. Our missionary workers in Southern California, in the name of the Good Shepherd, seek them out in their homes and places of work, minister to them and guide them into the way of faith. Throughout the Pomona Valley they render community service to the Mexicans of Pomona, Ontario, Chino, Claremont, San Dimas; Puente and elsewhere. It is hoped that funds will soon be forthcoming for the enlargement of the force and for the establishment of a community center at Puente.

HOW A WOMAN WEARS THE GOWN

By Miss Mary Jenness, Dover, N. H.

(EDITOR'S NOTE: The following sketch of the work of the Rev. Rhoda Jane Dickinson, Glasgow, Montana, is fifth and last in the series, "Outriders of the Congregational Line," and part of the material to be used in connection with the Sunday School Chart Plan in 1922. See editor's note, page 148.)

IF your friend from Montana boasts that he has the finest pastor in the state, only she's a "pastoress," you have three guesses. If he adds that since she came his church has been on the State Honor List, *Summa cum Laude*, for its gains and service; that his Church School holds the banner of the Northeastern Association; and finally, that the congregation has a club ready for the committee who might try to entice their beloved pastoress away—why, you know he "sits under" the Reverend Miss Rhoda Jane Dickinson of Glasgow, Montana.

A woman preacher? Why not? This is the state that voted equal suffrage five years before Congress got round to it. Try a woman out and judge her by her service record! that's the western feeling. On that basis Miss Dickinson makes good. So think the Massachusetts and Rhode Island women, who are trying to raise the five hundred dollar home missionary grant to that field. She visited them last fall and now they know!

Who is she, asks your easterner? A western college girl grown up—but



REV. RHODA JANE DICKINSON

not too grown up!—into a realization of the growing need for the service of women everywhere, even in the pulpit. When Miss Dickinson was a junior in the University of Minnesota, she became a student volunteer and planned to work as a Y. W. C. A. secretary abroad. (These are fine, broad-visioned women. Even to think of being one means setting the aim high.) After teaching two years and a

half in Minnesota high schools, she finished the preparatory course in the Y. W. C. A. Training School in Minneapolis and St. Paul.



FUTURE CONGREGATIONALISTS

Just then circumstances interfered, and Miss Dickinson realized that she could not in fairness to her mother and sister work so far from home. Given a forty-horsepower education, where can you find a job to match it, if not in China? Very possibly right where you are. By this time Miss Dickinson knew beyond question that she wanted to do religious work, the harder the better. Being a college



SOME OF THE CHURCH STALWARTS

girl and a westerner, she took the very first chance to translate enthusiasm into action.

The first opening came in Northern Minnesota where for a year she was placed as an assistant and pulpit supply under her own Methodist Board. Later she had for six months the pastoral care of a foreign-speaking group in Duluth. Two years ago she continued similar work for the native-born in Colorado. If you count these first experiences, she is now in the fourth year of the pastorate.

In the Methodist Church, a woman can go no farther than assistance or supply work; ordination is impossible. In the Congregational Church it is possible for any woman who meets the requirements. Presently Miss Dickinson wrote for information to Congregational Headquarters at Billings. The result was that Glasgow, not without misgivings, accepted the "pastress;" and Miss Dickinson began to read for ordination.

The new leader is a tall, slender, dark-haired young woman, intense and joyously enthusiastic, yet with dignity enough to win respect as well as affection. In a town of 2,000 with a dozen churches, the First Congre-

gational has added more than fifty members since Miss Dickinson came. Some of the additions may have dropped in from curiosity but they stayed from conviction.

Glasgow is a typical northwestern town in appearance and problems. Though the industries are mostly those of a farming community to serve the ranches that stretch for fifty miles along the railroad, the railroad shops add variety. An attractive residence district and three brick school houses testify to the substantial qualities of the people. The high school has produced several prize winners in state contests in literature, athletics, and domestic science. Where Glasgow, like so many American towns falls down, is in public provision for recreation, especially for young people. One movie house, and an occasional show in the opera house, alternating with public dances, winter skating and several all-year-round pool houses of questionable benefit—that is all.

Miss Dickinson studied her field until she located two missing elements—the inspiration of beauty and the joy of community action. As for the first, her own church is a

plain, square structure, seated with plain oak pews; just where could the adornments of an eastern house of worship be added? In the pulpit, in the choir, and in the congregational service, is her three-fold answer.

In the pulpit, accordingly, Miss Dickinson wears a Geneva gown which adds dignity and prevents the congregation from studying a woman's clothes. To the service itself she has added a certain formality of ritual that brings refinement and always calls out favorable comment from visitors, Episcopalians included.

The choir deserve a special note. Here Miss Dickinson is very fortunate in having as leader a young woman with an exceptionally fine musical education who believes that the best in music is none too good for "Main Street." Each fall the choir leader marshals her choir, sends for Bach or Mendelssohn anthems and starts her group out on a program of real work. The result is an inspiring chorus and an excellent foundation for congregational singing.

Naturally the new beauty of the service attracts those who appreciate it. The church includes a fine group of young married people, graduates from colleges farther East and sev-

eral of the leaders in education or other professions. There is an inspiring breath in the rank and file, too. As Miss Dickinson says, "I do love the West, especially Montana. I have met so many fine, big people out here, I do not feel as if I could live a small life among them."

Y. W. C. A. training has stood Miss Dickinson in good stead with the young people's work. For one vesper series she invited the high school by classes to share in the program on successive Sunday afternoons. The pupils furnished the music; needless to say the whole school came, and needless to say Miss Dickinson gave them her strongest challenge to service. Just now she holds for 'teen age girls a formal, but not too formal, Sunday evening service. The group meets in various homes and has refreshments and a social half hour followed by a devotional meeting.

In this and other ways Miss Dickinson has been working on the second of her problems, the need for more social life. For instance, the church basement, unused for years, has been thoroughly cleaned and equipped for recreational purposes. And this, in a year of hard times following crop failures and the closing down of the



JUNIOR CHRISTIAN ENDEAVORERS AT A WIENER ROAST, GLASGOW



A RANCH PICNIC FOR LADIES' AID MEMBERS AND THEIR HUSBANDS

railroad shops, indicates that the "pastoress" can make her visions real to other people.

Perhaps the best proof of the growing interest of the boys and girls is that banner Sunday School. It has to meet in one room but of course it is graded; Miss Dickinson is a member of the State Committee for religious education. Not that it's the largest of the dozen Church Schools in the northeastern district, but that it's doing the best work with what it has and growing the most rapidly. In the first year of the new leadership it increased a hundred per cent and now it has a larger membership than the church itself.

The women respond gallantly to the appeal for service, the more so that it is given by a college girl who trained for foreign work and is now herself a home missionary. A missionary program precedes the regular business meeting of the Ladies' Aid. That fact may explain why this year these women gave \$80.00 for church improvements—useful beauty, in other words!—paid \$300.00 due the Congregational Church Building Society on the parsonage loan, and \$27.00 for missions. In all, that's \$407.00 for two dozen women, or \$17.00 apiece in a year of hard times.

It pays to read between the lines of figures like that!

To be sure, a Ladies' Aid always works. Here the men are at it, too. This year they have chivalrously raised their pastor's salary a hundred dollars, painted the church and parsonage with the help of the \$500 grant from the Home Missionary Society, and seen to it that Glasgow First Congregational was second in the state to pay its apportionment. It was first in 1921.

Cooperation is the middle name of a Congregationalist, so born or acquired, man or woman. Beginning at home, Miss Dickinson has shared her pulpit with the County Home Demonstration Agent and the public health nurse. She has induced the other pastors—for the first time in years—to get together in union services once a month. (When she presides, chairs have to be brought in; it's not curiosity, it's good-will. Everybody feels it.) Recently a Catholic priest whom Miss Dickinson had not even met telephoned her about a church announcement and took occasion to say that he appreciated the good work of her church.

Last spring by arrangement with the state office, Miss Dickinson did a further piece of cooperation. She

spent two weeks with Montana college girls at Billings Polytechnic, Bozeman and Missoula, to make a definitely religious appeal. Public addresses on "The Meaning of Life" and the "Call for Service" were followed by conferences, group and private. Read her own account in the "American Missionary" for June, 1921. Read between the lines to imagine how effective the call to service would be from such an attractive and joyous personality.

"Where in all the world can you find anything so absolutely irresistible as a group of your own adorable college girls?" writes Miss Dickinson in true college superlatives. "And when you see these attractive, talented, broad-minded, splendidly-equipped young women, how your heart yearns to see them bringing their lives into touch with the One who is altogether lovely—thus feeling not only life's greatest enjoyment but life's greatest opportunity!"

Somewhere in the midst of her varied program, Miss Dickinson has found time to be ordained. The minimum state requirement is that the candidate successfully take the Chi-

cago University Correspondence Course in Theology. Miss Dickinson not only passed an irreproachable examination at the hands of her brethren, but completely charmed them all by her way of using what she knew.

The question is not what has the pastoreess done that a pastor could not; but what has Miss Dickinson done that a pastor should. One thing she never will do is to claim credit for her work or betray any of its personal side. Indirectly, however, many touching stories have come to the State Superintendent of the tender womanly service, she has given to people in distress. As for her public ministry, that speaks for itself. The beauty and dignity of the church service have increased. More provision has been made for the young people both in social and church activities. She has won marked goodwill and cooperation from her fellow-workers and from the town itself. In all these ways she has been demonstrating how effectively a woman's tact, refinement and personal charm may be used in the direct service of a church.

* * *

A FUNERAL IN ONE OF OUR SOUTHERN PARISHES

By Rev. Edward L. Wehrenberg, Randleman, N. C.

I DO not, in any sense, wish to make this description seem ridiculous, for some one, learning that I have written up one of these funerals, might take me to task for making fun of them. What I wish to do more than anything else is to give an impression of the primitive conditions under which the home missionary labors in many of our southern parishes. This does not mean that all southern parishes are like this one, but the conditions about to be described do prevail in some of the most backward places served by the Home Society. Such conditions have to be seen and experienced if one is to credit their existence. I had heard of such things before I came

down here but the half had not been told me.

I had not been long on the field when I learned of the death and funeral service of a near neighbor. I was in duty bound to attend the funeral. Everyone goes to funerals whether one ever knew the family or not. The funeral and the sermon are the accepted subject of conversation for some time thereafter. The people have to make the most of funerals, preaching services, especially revivals, and auction sales, because these are their only form of public entertainment. Movies, socials, dances, plays, are inventions of the devil.

A local preacher who has a reputation in several counties for his par-

ticular ability had been "invited" to preach the funeral sermon. I can imagine what his preaching would have been like on this occasion, for I have heard him preach at revivals. However, he did not turn up, and so a local minister who was present was called upon to conduct the service. There was no singing nor Scripture reading, and he quietly spoke of the deceased as a good neighbor, telling of the warning that death always has for all people. On the whole, it was done nicely and creditably. He closed by saying that unless any one else had anything to say the service was now turned over to the undertaker.

The dress and general appearance of the undertaker ought to be described here but I hesitate. He arose in a leisurely way, stroking his long gray beard as he came to the front. Putting one hand on the casket he stated that before he asked the people to come up "and look at the corpse" he had a few words to say. Then he proceeded to "lay out" the sinners and unsaved as I have never heard it done better at a revival. He "had them where the hair is short" for they could not gracefully get away. And I am sure that from the ease and assurance he had, he had done this often before; probably there had been lacking a preacher before when he was in charge of a funeral and he had to take his place. It is not an unheard of thing even now to lay a body in the grave without a burial service. In days not long past, it was not always convenient to get a minister to conduct a burial service, since with what means the people had, bodies could not be kept longer than a night, so that funeral arrangements were almost impossible. They would wait sometimes as long as eight years and then have a minister come in and hold a memorial service for a number at one time.

After a harangue of ten minutes the undertaker asked the mourners to "come and look at the corpse," which they did in an orderly and quiet way, filing out of the building

followed by the pall-bearers with the body. The grave was nearby and the body was lowered and covered without further service.

The way in which graves are dug in the rural South is different from anything I have seen anywhere else. The grave is not dug straight down from the top to the bottom, but is dug a little wider and longer than the "rough box" until you come to the place where the top of the "rough box" will come and then the hole is made exactly to fit the "rough box," leaving a four to six-inch ledge all around the grave, even with the top of the "rough box" when it is in place. This ledge serves to stand on in lowering the body and also for laying boards on across the grave above the "rough box," the purpose of the boards being to hold up the earth and to keep the grave from settling when the box gives way. While the grave is being filled everybody stands around and helps if necessary and long after the service they remain in the cemetery to visit.

One thing more while we are on such a gruesome subject. The life of a church depends upon its city of the dead. A church in order to live and keep members must have a good cemetery, with earth which is well drained and easy to dig in, and which can be reached in all kinds of weather. We did not understand for a long time why we could not get people to move their membership from a distant church to one near home even of the same denomination. We learned afterwards that members of the family were buried in the old cemetery and they kept their membership there in order to keep up the cemetery and to be assured of a permanent resting place for their dead. Many and many churches are kept up by merely an occasional sermon, even though all the membership has moved away, in order to keep up some interest in the burying ground. The oldest and largest churches are those which have the largest and best cemeteries.



A MODERN SYSTEM OF WATER SUPPLY



A RESOURCEFUL HOME MISSIONARY

By Rev. William S. Beard

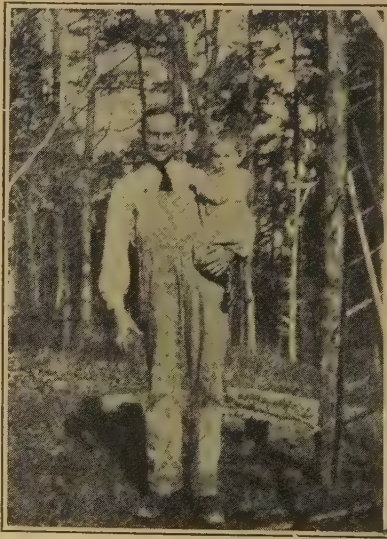
TO our Congregational women who live in houses equipped with all modern conveniences, who have, for instance, only to turn the faucet to secure a bountiful supply of water in kitchen or pantry, occasionally stop to remind themselves as to how the other half lives? By the other half we refer to the home missionary pastors, many of whom live in houses which have absolutely no modern conveniences whatever and who are obliged to do the work of the parish as well as the work at home under all kinds of handicaps.

One such representative of this Society is Rev. Edward L. Wehrenberg, an article from whose pen appears in the Home Missionary section of this number of THE AMERICAN MISSIONARY. We are glad to present the photograph of Mr. Wehrenberg and one of his children. The former is dressed in his working clothes. Whether this is the garb he wears when preparing sermons, I am not

sure, but I know it is the garb he would need in order to overcome the household handicap of having no faucet to turn.

This handicap has developed a splendid resourcefulness in his nature. The nearest water to his house

is a spring 200 yards distant. It is quite a chore for one to carry every drop of water which must be used for household purposes and it is altogether too much of a chore for a wife and mother. Consequently, Mr. Wehrenberg, who is never daunted by anything, has devised a series of wheels with attachments of pulleys, wires and ropes. The main wheel being rotated, a bucket is made to travel to the



REV. EDWARD L. WEHRENBURG

spring, fill itself, return over its course and automatically empty its contents into a home-made tank in the attic of the house. The photograph of this very practical illustration of the parable of the "wheels" is given herewith.

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

April, 1922	This Year	Last Year	Increase	Decrease
Contributions.....	\$18,697.81	\$15,640.39	\$3,057.42	.....
From State Societies.....	4,603.65	3,600.22	1,003.43	.....
Total.....	23,301.46	19,240.61	4,060.85	.....
Paid State Societies.....	3,726.04	3,841.23	.....	115.19
Net Available for National Work.....	19,575.42	15,399.38	4,176.04	.....
Legacies and Matured Conditional Gifts.....	\$11,652.72	\$5,180.63	\$6,472.09	.....

THE comparative statement, dealing only with receipts, does not afford complete information as to our financial standing. We disbursed, during April, \$6,000 less than was received, and if this could be repeated for several months, our deficit would soon be wiped out. Last year, however, there were but four months in which our receipts exceeded disbursements—May, December, January and March. Our average monthly receipts last year were \$32,886, and the average monthly disbursements \$34,711. The increase in Net Available Funds over April of last year is less than the contributions received during April for our deficit, indicating that contributions from regular sources have not equalled April of last year.

In the meantime, the home missionary funds are being administered with the strictest economy. Superintendents and assistants are constantly making new surveys of the fields under their care, in the endeavor to spend every dollar wisely. Many home missionary churches have been passing through difficulties unheard of within the last few years, in some cases all of the men being compelled to leave their homes on account of economic conditions. They have been compelled to scatter in order to get work. This puts unexpected burdens upon The Home Missionary Society, as additional funds must be appropriated to keep the work alive. Many gratifying expressions of faith in, and love for, the Home Missionary Society are being received since the recent announcement about the deficit, and sums of money which represent real sacrifice have been contributed directly or through the local minister or state superintendent. Every effort is being put forth by the officials of the Society to keep within the income.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately thirty-one per cent. Income from investments amounts to fourteen per cent. Contributions from churches, societies and individuals afford substantially fifty-five per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 12½; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 5; Massachusetts, 33½; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 7½; New Hampshire, 50; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 25; Washington, 3; Wisconsin, 10.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Spencer, Massachusetts, is rejoicing in what is practically a new organ, the old one having been rebuilt at a cost of about \$7,000.



The South Congregational Church, Pittsfield, Massachusetts, has made improvements and renovations in its church edifice at a cost of about \$30,000.



Our church at Chappaqua, New York, has recently dedicated its new house of worship. It is attractive architecturally, and is an ornament to the community.



Slatersville, Rhode Island, has completed new parish rooms in the basement of its fine old village church edifice. It is now equipped for a larger ministry to the community.



Our Cleveland Park Church in Washington, D. C., has completely outgrown the portable chapel in which it has been sheltered. It is taking steps to erect the first unit of its permanent church edifice, and has just raised \$30,000 for the purpose.



"The Little Brown Church in the Vale" in Bradford, Iowa, made famous by a song bearing that title, is rejoicing in a new pipe organ recently installed. The new instrument and a new baptismal font were dedicated at a special service recently.



Minot, North Dakota, has completed and dedicated its admirable new house of worship, the enterprise having been carried through by the wise and energetic leadership of the pastor, Rev. E. E. Keedy, with the generous cooperation of this Society. Dr. George T. McCollum and Dr. R. W. Gammon of Chicago were there on dedication day to preach the sermons.



First Central Church in Omaha, Nebraska, had a wonderful series of services, March 2-5, under the leadership of the pastor, Dr. Frank G. Smith, when they dedicated the beautiful new house of worship which with its parish house adjoining constitutes one of the finest church plants in this country. The beautiful Gothic structure is in striking contrast with the little brick church erected in 1856 under the pastorate of Rev. Reuben Gaylord, toward which the first grant made by this Society was given in 1857. This is the fourth church building this mother church of Nebraska has occupied.



CONGREGATIONAL CHURCH AND PARSONAGE, BOULDER, COLO.

RELIGION AS A MATTER OF TASTE

By Rev. Fred Smith, Carthage, S. D.

THAT religion is a matter of truth has been an axiom of Protestantism from the beginning; that it is also a matter of taste has been one of its aberrations. Up to within recent years this has been peculiarly true of American Protestantism, especially of those branches which derived their lineage from Puritanism and Methodism. In saying this we are not speaking in terms of condemnation, but merely according to fact.

There have been some faiths that had to maim themselves for the sake of the Kingdom of God. And in these branches of the church we find that conviction and circumstance conspired to make necessary for a time the exclusion of the decorative arts from the service of the church. Let it be remembered that those who differed from the State Church had to make their way in spite of the persecution. It will readily be seen that

even on the score of circumstance such denominations could give little attention to the arts in relation to their organized church life. But more than this was true. Those who dared to dissent from the Roman and Anglican Churches had seen so much of the perversion of the arts in their services, that they placed a taboo on things beautiful in connection with the sanctuary. Therefore through persecution on the one hand and principle on the other did they meet for worship in conventicles and meeting-houses.

But convictions carried to the third and fourth generation are apt to degenerate into prejudices. There came a time when in some Protestant circles it became the fashion to glory in the lack of the beautiful in religion for pride's sake rather than for principle's sake. Where the fathers rejected beauty because of the sinful associations that had gathered round

its forms in the ancient church, men now rejected the beautiful in itself and for no manner of association. Even John Wesley, who had a keen esthetic taste, was susceptible to this prejudice. Looking in at the Octagon Chapel at Norwich one day he confessed that "it was the most elegant chapel in Europe." Then he added: "But how can the old coarse Gospel find an entrance there?" Richard Baxter seems to have come nearer to the fundamental truth in this matter when he recommended to his people at Kidderminster that they "make it a point of spiritual prudence to call in the things of sense to the assistance of faith." This undercurrent of feeling that somehow the lack of beauty made for fulness of truth has sometimes been strong enough to give men a bias against the beautiful to such an extent that they have glorified the ugly in the name of truth and simplicity.

In this country the directing factor in church building has been other than that of persecution. Our fathers brought with them their convictions, and let it also be said, their prejudices. But they left their persecutors behind them. Here they found "freedom to worship God." But pioneering days have the same effect upon church building as persecuting days. In both, men's thoughts are turned to other things than those of beauty. Hence there arose the

simple rectangular structure of the Pilgrims and others which they called the "meeting-house." Even had convictions not determined that plainness should be its chief characteristic, necessity would have compelled it.

For our present discussion it must not be forgotten that from the days of the Pilgrim Fathers until very recently the people of America have been a pioneering people and even in these latter days they have been a moving people. On the one hand the

population has been moving west; while on the other hand there has been an important migration from crowded cities to the suburbs. And both of these movements have had tremendous significance with regard to the mode and manner of church building. In the beginning men built as they could. Now they build as they desire.

That is to say, a new sense of esthetic appreciation is now made possible. America is becoming a settled nation. The

tremendous movements characteristic of other days are not likely to be repeated. All the free lands are now opened up. Increasing restrictions are being placed upon immigration. The movements of population will be ordinary, not extraordinary. And for Protestantism this means the dawn of a new era that has significant meaning for our topic.

Just as the shack gives place to the farm home which becomes more and more a thing of beauty; and just as



CONGREGATIONAL CHURCH, CHESHIRE, CONN.

the downtown residence gives place to the suburban residence; so also the plain pioneer church must of necessity give place to a more modern, commodious structure in the small town and city, while in the larger centers the churches of the city are driven to the suburbs.

My environment happens to be in one of the Middle-West states, where fifty years ago the white man was as scarce as the Dinosaur. Then the white man came in multitudes. He planted trees, crops, and the "little brown church in the wildwood." All through this mighty West and Northwest was this done. What is now the present state of affairs with regard to these churches? In many cases they have served their day and generation. New buildings are demanded. In this sparsely populated state I hesitate to number how many churches have been built within the past five years. They are here, there, and everywhere. On the other hand, church building in cities and suburbs has greatly increased.

And what has happened? Our fathers built for truth; their children now build with taste. Everywhere

there are indications that beauty as a creed is coming into its own in Protestantism. True it is that in some cases the zeal for efficiency outran the esthetic sense. Churches were built to look like workshops. But this passing phase has already spent itself. Men recognize that churches must be centers of creative aspiration as well as of community activities. Therefore do they now see to it that esthetic as well as efficiency values are given due consideration. There have also been those who have confused prettiness with beauty. But theirs is the mistake of those whose faces are turned toward the light. Having the right desire they only need a more developed judgment. And the present day activities of Church Building Societies and kindred organizations indicate that they are giving attention to this matter.

The decorative arts are coming at last into the service of the Protestant Church in general. Religion is recognizing the importance of taste. Which is to say that Protestantism is making a good recovery from what was an unfortunate but necessary aberration.

* * *

CHEERING NEWS FROM THE CENSUS

TWO thousand one hundred and seventy-three persons join the church each day. Over four million persons were added to churches since the Census of 1916.

Of the total population of the United States, 96,338,096 persons are connected with some religious organization. Of this number 45,997,199 are listed as members of some Church.

The Roman Catholics have 17,885,646 members. In this connection it must be remembered that their figures represent church population including all baptized persons, counting children, while the Protestant bodies count only communicants. On the same basis statisticians estimate the Protestant population as 74,795,226.

These figures, compiled by Dr. E. O.

Watson, Washington secretary of the Federal Council of the Churches of Christ in America, show that the Churches are steadily overcoming their war losses.

The gain of the Churches over the number given in 1916 United States Census is 4,070,345, and for the preceding twelve months the gain is well over a million persons. These figures indicate that 2,173 persons joined the Churches of America daily during the last five years. During the same time three congregations have been organized daily, and the average number of persons joining the ministry has been four and one-half persons per day.

The Churches of the country last year spent at least half a billion dollars. The exact figures as compiled

by the Federal Council of Churches are \$488,424,084. As some of the Churches, however, did not include missionary funds raised and others did not include local congregational

expenses, the actual amount is much greater than the figures indicate.

The Sunday Schools show a gain of 2,055,917 members and 4,395 schools over the 1916 census figures.

* * *

WHAT THEY ARE DOING IN PALM CITY, FLORIDA

ABOUT thirty-five miles north of Palm Beach is our baby church in Florida. It is a little more than a year old, having been born on April 11, 1921. The president of the land company has donated to the new enterprise a large lot on the water-

Palm City is not exactly a city, being a scattered community of some two hundred people in the orange orchards and fruit farms around a village. The name is only prophetic of what the little town may grow to be. Across the river and two miles away is the town of Stuart, which has a Methodist and a Catholic Church, but only Catholics go there from Palm City. In the latter place ours is the only religious organization, and it ministers to the country people for many miles beyond. Rev. George B. Waldron wrote of the situation last year as follows:



"THE LITTLE MINISTER,"
MISS LUCY T. AYRES

front, and the enthusiastic people have been building their new church, and asking the Church Building Society to lend a hand. It is a very interesting venture, and bids fair to play an important part in the development of a better life.



THE NEW CHURCH

"For eight years there had not been a preaching service in Palm City across the river from Stuart on the east coast of Florida. Sunday Schools had been started only to languish and die. All expectation of spiritual activities had died in the community of perhaps two hundred people scattered for miles along the river and back into the pristine wilderness. Then Birdie Coffrin came back from a Washington clerkship job to her hotel home. Miss Lucy Ayres was there also. These two women put their heads together and agreed upon a Sunday service in the Woman's Club House, with Miss

Coffrin in charge of the music and Miss Ayres as speaker.

"The first meeting was held January 23rd. One little crippled man walked four miles from his grove in

evangelist and an ardent Congregational minister.

"At the request of the Florida Superintendent Mrs. Stevens went down to Palm City on April 10th, transforming the entire place into joy and Christian gladness. On Monday night the new church of Palm City was organized with twenty-five members. Eleven of these joined upon confession. The Superintendent arrived on Wednesday and helped that night to complete the organization. Thursday night was set apart for a public service. The little room was crowded with people coming for miles in



HALL WHERE SHE PREACHED

the country to be in at the beginning. The tourists in the community came out strong. A few of the local people ventured in also. In March a prayer circle of seven women was organized, meeting every Wednesday morning at eleven. These women have literally prayed the new church into being. Most of them had never prayed in public before.

"They were ignorant of church organization and wrote to several people, ministers and others, for information. They got promises of prayers and good wishes but no light. Then they wrote to a young woman in St. Augustine who carried the troubles to her friend Mable Quam Stevens, our well-known Florida

every direction. One of the deacons was the little crippled man whose face beamed with joy as he passed the bread and wine among the people in their first communion.

"The people came in automobiles, trucks, donkey carts and on foot from seven and eight miles over roads yet in their native badness. The man at the head of the colony has given the young church four beautiful lots on the river bank which the community has cleared in preparation for their church."

Miss Lucy Ayres was the young pastor of this infant church, and was licensed to preach by the Florida Conference, with a view to ordination later. She adds a realistic touch to



CONGREGATIONAL CHURCH, PALM CITY

her account of the work, as follows:

"We have completed arrangements for the public school 'bus which takes our children to the town of Stuart every day, to be a Church 'bus on Sunday. The driver, who is a bachelor and tubercular, will be paid from the Sunday School offerings to bring the children from seven miles back in the country to Sunday School and church. All adults who

make use of the 'bus are to pay five cents a trip. There are several families way back in the country who have no way of coming to town, and they have been utterly without religious opportunity for nine years."

The new church was dedicated on December 18th with great rejoicing. The Church Building Society has voted a generous grant to help pay last bills.



CHURCH BELLS

IN former years no church was considered quite fully equipped for its work unless it had in the steeple or tower a mellifluous bell to ring out its message to the people. We still love to sing:

"Whene'er the sweet church bell
Peals over hill and dell,

May Jesus Christ be praised."

Of late years church bells have been going rather out of fashion. This is partly due to the multiplicity of clocks and watches and time-tables which accustom people to keep their appointments without depending on special notification. It is also partly due to the close neighborhood in which more than half the people of our country are compelled to live. In a crowded city the clangor of a large bell is often an annoyance and sometimes a peril to the sick in its neighborhood. There are so many other city noises that this one may well be omitted.

Yet who would be willing to give up the exhilarating and delightful Christmas music from the steeple of old Trinity in New York when its chimes send forth their ecstatic story of "peace on earth, good will to men." Happening to be near Ely Cathedral in England one summer noon, a tourist was thrilled by the jubilant and rollicking melodies celebrating a wedding which had just taken place in that splendid edifice as a sequel to which the carillon of the Cathedral filled the air with voices of joy.

Such music of the sky is still so much enjoyed that we have no fear that church bells are to disappear. They are no longer a necessity. But in the country especially, and in the villages and large towns, they have a service to render which we must not overlook. They are reminders of a higher life than the drudgery and materialism of every day experience. They bid men of the muckrake to look up and not everlastingly down.

If a church is to get a bell let it make sure it is a good one. Let its tone be fine and clear. It need not be of great size, like "Big Ben," which hangs in the tower of the Parliament Houses in Westminster, huge in size, and with a voice that can be heard all over London. A moderate sized bell with a sweet and penetrating quality of tone, will speak its gospel message appealingly in communities of moderate size.

Many large churches will prefer a chime of perhaps eight bells, rather than a single bell. These if they are exactly in tune may be a delightful musical combination. Nothing is much more distressing, however, than a chime of bells out of tune. Of late years there has been a tendency to obtain chimes made of metal tubes, rather than bells. These are played with hammers worked from a finger board like an organ. When these tube-chimes are properly made they give out a more mellow and delicate music than the heavier bells, and are therefore better for a large city.



TACOMA, WASH., GERMAN CONGREGATIONAL CHURCH

NEW AMERICANS IN TACOMA

WUR new German Congregational Church at the head of Puget Sound bought the house of worship of the Danish-Norwegian Church. They moved it to a new location, remodeled and transformed the building, and now have a very commodious and attractive sanctu-

ary. They appreciate the fellowship of the churches as expressed through the Church Building Society. The congregation, gathered at the door, shows that they are a church-going people. Their young people are a fine group of future citizens who will add much to our country's welfare.

THE CONGREGATIONAL EDUCATION SOCIETY

The church stands alone as the only public, organized institution with the right to teach the principles of religious thought and conduct to the boys and girls.

* * *

Two hundred and five religious education committees were reported at the beginning of this year by our Church Schools in eleven states in different parts of the country. Of these only thirty-three, or about one in six, met as often as once in two months.

* * *

The home is the primary and fundamental educational institution. Schools and other agencies are only secondary. If education in the home fails, no other agency can make good the failure. With our changing civilization and social and industrial life, there is need for more careful study of education in the home.

* * *

Only a little over sixty years ago eighty per cent of the cities and towns of the state of Massachusetts required the use of the Bible as a reading book in the schools. Today in this same state selections from the Scriptures without note or comment must be read by the teacher at the morning exercises. No other religious exercises are allowed.

* * *

The teaching of the Bible in secondary schools and colleges receives the painstaking study of the Biblical Instructors in American Colleges and Secondary Schools, which meets annually to consider all phases of this subject. The president of this association says: "One of our first responsibilities is to lay the Biblical and religious foundation for the faith of the men and women who are to be the leaders in the Christian ministry of tomorrow."

* * *

A survey has recently been made which shows that there are four states where the use of the Bible in the public schools is prohibited by law, five states where the law requires it shall be read, eighteen where there is no legislation, and in the remaining states the reading of it is allowed, but under regulations, while sectarian teaching is excluded. The state of Oregon has prepared a suggested "Course in Bible Study," to be carried on outside of the school, and for which credit is given. The state of Texas decrees that religious teaching be left entirely to the church and home.

* * *

"The Remaking of Society through Religious Education" is the general theme for the nineteenth annual session of the Summer School of Religious Education, Northfield, Massachusetts, July 21-29. Special attention is being given to the phase of the program intended to meet the needs of ministers. Rev. Arthur E. Holt and Rev. Herbert W. Gates of the Education Society are among the instructors. The theme of the former is "The Social Message and the Program of Christianity." Dr. Gates' theme is "The Missionary Message and Program of Christianity."

CAMPS FOR CHARACTER

IT is a genius who can take a group of girls or a "bunch" of boys out into the woods or by the lakeside for a week of soul by soul life at Nature's heart. It is a genius who can do this but, thank God, these geniuses are to be found scattered around (not thickly, but somewhatly!) all over the country.

It is for us the non-genius, every day, make-wheels-go-around people to put the two together—the geniuses and the boys or the girls who so sorely need this brothering and sistering.

Let us have more church camps. There's an ideal spot near "our place" wherever our place is, there's money enough (if we will but "convince"

it) for fitting up the ideal spot, there are wise ones who'll tell us how to manage the whole thing, there are the boys and the girls (to be taken



PREPARING FOR THE RACES



THE LITTLE GIRLS GO FOR A RIDE

* * *

CORRELATION—WHAT IS IT?

By Mrs. Millicent P. Yarrow

WE once heard a grown woman in all seriousness tell of "correlating" the hand-work in a Daily Vacation Bible School with the religious teaching by giving the story of the woman touching the hem of Jesus' garment while

her class of girls learned to hem! The correlation of the religious instruction and activities of our children and young people means no fantastic "tying together" of matters related only by superficial likenesses.

There can be no surer way of

perhaps in four groups, the older boys, younger boys, older and younger girls), and last and most necessary there are, if we'll but open our eyes to know them, those geniuses of the spirit who know how to lay their hearts down beside the heart of the growing youth and meet that heart's need.

The accompanying pictures show such church camps "in action"! Who will bring these together?

understanding aright what real correlation demands than to place the child in the midst. And there is perhaps no surer way for those of us who keep the child heart to do this than by harking back in memory to the little child and the youth we were. (Those of us who are not keeping the child heart cannot teach anyway, and cannot solve aright these problems.) So, remembering how I felt, how things looked to me, what I understood, and what alas I misunderstood of the things that were brought to me, I must try to see just how the religious educational program appeals to the boy or the girl I am trying to teach.

When I was very small and learned something of God's care of the baby Moses in the bulrushes, was my soul full of the desire to rub colored chalk as accurately as possible up and down the lines of some words that were strangers to me? Or did I want to be little Miriam watching by the baby, helping the heavenly Father take care of him? (Have you seen the Education Society's pamphlet, "Shall We Color Cards?" price six cents, offering worthy substitutes for the old mechanical so-called "expressional" work which expresses nothing? Every teacher who is at a loss to know what to do instead of the old time "busy work" should have this cheery little message placed in her hands.)

When I was older, did I long, after learning about the giving of the Ten Commandments, to cut out a piece of paper shaped like two tablets? I remember no such craving. I do positively remember having thrilled with the desire to know those great words by heart. God makes his defences strong by having put in the nature of the junior child an actual hunger for the memorizing of great words. How often is that hunger starved out!

Let us all the way through test in this honest, crucial way, the relation between the instruction we try to

give our children and youth and the opportunity we give them to express in immediate activity something of this which they have gained from our instruction. Correlation covers more, however, than the immediate relationship between instruction and the opportunity for expression. We shall do well if again we put the child in the midst, even our child self in memory, when we plan the whole week's program for our youngsters.

When we come to consider the years of early youth and later young manhood and womanhood this matter of correlation seems to have been more completely lost sight of than ever. The young people in one church are out of the Sunday School and in the Christian Endeavor. Why? Because the Christian Endeavor interests them and the Sunday School does not. In another they are in Sunday School, while Christian Endeavor is dying. Here Sunday School interests them, and Christian Endeavor fails to appeal to them. "Well," we hear the friendly adult say, "let them take what they find good for them and leave the other."

Ought we not to make the whole program good for them? Do they not need both instruction and expression including worship? To make it all good for them involves making it all attractive to them, and this is not best done on a competitive basis.

If we are honest about it, we shall be compelled to acknowledge that our young people's society and our young people's groups in the Church School are actually, in many of our churches, competing one with the other. Few indeed of our young people are receiving that generous, all round Christian nurture which these years demand. True, some say "Give me the child in his first seven years and I care not what you do with him later." True, the child may in his earliest years be stamped with a religious or irreligious "set" of life, but there is very definite religious de-

velopment which cannot possibly take place until the years of later youth—cannot because, until the child has grown into the youth, at first emotional and later intellectual in his nature, it is needless to say he cannot give his emotional or intellectual allegiance to his heavenly Father and his divine Master. This all round religious nurture demands both instruction and opportunity for definitely religious activity. Neither Sunday School, as ordinarily conducted (we might probably say, even if conducted at its best), nor the young people's society can possibly give all that the young person needs.

We urge therefore the real "Church School," using the term in the broadest sense, the school which includes the Sunday morning session for instruction and for expression in worship and service, the Sunday evening meetings for expression and inspiration and worship, the week day sessions for instruction and drill and expressional activity, the social hours where Jesus' social gospel becomes understood by being lived, the pastor's classes bringing personal appeal for decision and life consecration. The child we are living with in memory calls to us for all of these; not all at once, but graded, suited to the need of the development reached till step by step, consistently, happily, religious nature is rounded out.

A study has this spring been made of the work in 324 churches or communities in the United States where week-day schools of religion were reported to the Religious Education Association. In the case of hardly any of these was it found that a successful effort was being made to give to the children of the community a unified, constant, through-the-week program of religious teaching and activity opportunity for all age groups up to adulthood. Even the need was rarely recognized.

We have heard it said of the curriculum for week day religious schools that it is not necessary to relate the

material taught; the child does that; all that is necessary is to make it all religious. The child does it—perhaps. He is by no means sure to do it and, if he does, it is likely to be at extravagant cost.

The adequate rounding out of a complete program of religious instruction will undoubtedly call for quite different use of the material now taught on Sunday. Much more of expressional activity will be provided. The living, active Christian boy and girl will be with us on Sunday, not the passive recipient of instruction (or the very active rebel against passivity)!

Delightful results are continually being reported to us from the use of "The Mayflower Program Book," by Jeanette E. Perkins and Frances W. Danielson. Bands of happy children are living out through activities of service and in merry, self-forgetting sociability the lessons learned in the primary room on Sunday. By the second year course which will appear shortly these same bands will be helped to the actual outworking of still more of their Sunday lessons. Habit and attitude taught on Sunday are here developed through story and practice and work together on the week-day. Like opportunity for the junior to put out into practice his lessons, applying them to his relation to others as a boy or girl citizen, is being provided through the book by Miss Joyce Manuel due from the press in the fall, "The Junior Citizen."

The idea of the pastor's class as an agency of general use for the preparation of young people for church membership has sprung up very rapidly among us Congregationalists. Some have always used this method; it is now the exception among our strong pastors that this is not done, whether in large or small or even tiniest churches. That these classes should be graded has, however, only begun to dawn on most of us. General announcements have been made that all young people considering church

membership may meet the pastor at such and such times. The group coming together have ranged in age from twelve to adulthood and material has generally been taught on the basis of what has been considered the minimum of understanding which church members should have of what the church is and what it stands for. It is coming to be seen that material taught in such classes should be looked at rather from the point of view of the person receiving the instruction. Doctor Winchester defines these needs in his leaflet, "Church, Home, and Child." There are three periods of exceptional need for leading young people up to decision, first, the decision of the child of about twelve to give his allegiance to God, who orders the universe, then at fifteen or sixteen the "decision to dedicate oneself to an ideal, to accept Christ as the Master, the Friend, the Saviour," and later at eighteen to twenty, they need help to "formulate in plain, simple language their own philosophy of life," to be enlisted in a cause.

Thus we are coming to recognize that the pastor or some other wise leader should meet in this special way each of our young people three times through their growing years to lead them to fuller and fuller allegiance. Church joining may take place at any one of these periods, or at some other time during youth. We are coming to feel that the important thing is the nurture of the individual youth.

The child's life, from the point of view of religious nurture, has not been brought into a full unity until

home as well as all the agencies of the church has taken steps to correlate its work with the rest. The home will take into consideration what is the child's or the youth's experience in outside relationships and make its own method and material of religious instruction "correlate" with that in the church.

More helps are available toward bringing this about than we sometimes realize. Books that are on the theme of the home are: "The Parent and the Child" and "Religious Education in the Family," by H. F. Cope; "The Training of Children in the Christian Family," by L. A. Weigle, and E. P. St. John's "Child Nature and Child Nurture."

On worship in the home we have "How to Train the Devotional Life," by Weigle and Tweedy. See also Doctor St. John's wise suggestion in the pamphlet, "The Home and the Church School," and the useful parents' catechism which appears in the pamphlet, "How Parents May Help the Church School," both published by the Education Society, price six and four cents, respectively.

See also the section on "The Parents' Part" in "Church, Home and School," a leaflet by B. S. Winchester (free, from the Congregational Publishing Society) and the section on "The Home" in the Education Society's manual, "Principles and Methods of Religious Education in the Local Church," and the leaflet, "From One Parent to Another," a call for vocational guidance of our youth, by E. B. Allen. Add such books to the worker's library and keep them working in the homes.

COMPARATIVE STATEMENT

RECEIPTS FOR APRIL 1922		Churches and Individuals	W. H. M. U.	Legacies	TOTALS
	This year.....	8,574.00	601.00	24,041.00	33,216.00
	Last year.....	6,935.00	498.00	724.00	8,157.00
	Increase.....	1,639.00	103.00	23,317.00	25,059.00
	Decrease.....				

THE CONGREGATIONAL COMMISSION ON EVANGELISM

ABSTRACT FROM ANNUAL REPORT OF EXECUTIVE SECRETARY

FOR YEAR ENDING MARCH 31, 1922

TO the Congregational Commission on Evangelism: In reporting the work of the year I think it is possible to say that more pastors cooperated in the program than ever before and that there is growing up among the pastors a feeling that the Commission is rendering practical help and encouragement in a most difficult field. The letters to the office indicate that many ministers have found help in the material prepared by this Commission.

It has been possible to cooperate to a greater extent than in other years with the program committees of associations and state conferences, for the presentation of pastoral evangelism on various programs. I believe that it is safe to say that more addresses were given and more helpful discussions have been had in church gatherings the last year than ever before. It seems to me that this is one of the most fruitful lines of activity for the Commission. Wherever the subject is open for discussion pastors are willing to offer suggestions out of their own experience which are always most helpful.

As to the future, our task for the

next year I believe is indicated quite clearly by the experience of the past and that for this remaining year of the biennium we should hold steadily to the program we began a year ago: That we emphasize the "Program for the Local Church," with the pastor as leader, stressing as far as possible the development of the devotional life through which and by which the evangelistic spirit is engendered and stimulated, to the end that evangelistic service will be a natural activity of the church and which will help mightily in conserving the results of any evangelistic endeavor. That we should help pastors with their plans to meet the situation in their own churches; that the pastor's class may be encouraged; that cooperative evangelism shall be welcomed; that absentees may be carefully looked after and lapsed members sought out where possible; that the men's organizations may develop their program of enlistment and also that the women's organizations shall be recognized in this department of the work of the church and shall find some worth-while work to do.

FREDERICK L. FAGLEY.

MEMBERSHIP COMPARISONS

Year	ADDITIONS			REMOVALS	
	Confession	Letter	Total	Total	Net Gain
1860	7,486	7,335	14,821	11,225	3,596
1880	12,230	10,519	22,749	17,509	5,240
1900	27,101	21,501	48,602	40,521	10,356
1910	30,582	27,107	57,689	53,205	4,484
1920	39,922	31,935	71,857	60,898	10,959
*1921	45,875	32,490	78,365	59,311	19,046

* NOTE.—It is a very encouraging fact that for the year 1921 the number of total Additions and also the Net Gain for the year are both the largest in our history.

LITERATURE REPORT

The circulation of the principle items of the literature list has been as follows: The Fellowship of Prayer, 220,700; A Book of Prayers, 21,500; Devotional Hymns, 15,800; Textbook Pastor's Class, 33,450; Men of the Burning Heart, 44,400; Congregationalism, 73,900; Church Member-

ship Cards, 37,100; Enlistment Cards, 47,200; Hand Books, 117,750; Filling Empty Pew Material, 217,350; Miscellaneous Printed Matter, 63,497; Total, 892,647.

A comparison of the circulation of literature for the three years is as follows:

	1920	1921	1922
Total Requests	1,604	3,073	6,722
Literature Published	370,000	508,475	1,067,000
Total Circulation	332,000	468,975	892,647

FINANCIAL REPORT—FOR THE YEAR ENDING MARCH 31, 1922

RECEIPTS	1921	1922
Balance beginning of year.....	780.17	13.62
From C. H. M. S.....	13,791.62	12,708.33
From sale of Literature.....	4,208.51	10,509.62
Totals.	\$18,780.30	\$23,231.57
EXPENSES		
Printing and Publication.....	8,351.03	9,943.68
Postage, Express & Freight.....	1,099.22	1,720.82
Rent, Telephone & Advertising.....	596.83	937.58
Salaries & Clerical Services.....	6,949.01	8,078.87
Travel.....	1,184.16	1,872.49
Miscellaneous & Incidental.....	428.64	599.55
Office Equipment	157.81	36.40
Totals.	\$18,766.68	\$23,189.39
Balance at end of year..	\$13.62	\$42.18

COMMENTS ON THE TREASURER'S REPORT

We are approaching the time when the literature department will be self-supporting. More and more the churches are paying for their literature and are buying it in quantities large enough to send economically.

The total receipts for literature for the two years were \$14,718.13. The total amount paid for printing (which included office supplies and propaganda literature) was \$18,394.71. The postage charge for the two years was \$2,820.04 and more than half the postage belongs to the literature account. The total expenditure for printing and postage for the two years is then \$21,214.75.

The receipts for the sale of litera-

ture lack \$6,496.62 of covering this bill, which is the cost to the Commission for these two items. It should be said, however, that against this cost there should be credited a number of accounts receivable, most of which will be paid in the course of time, and we have a valuable supply of material on hand for the present year.

We have kept an account as closely as possible of the labor charge and postage on packages. There were 6,722 packages sent out during the year; the average value was \$1.34; each package contained printed matter which cost on the average, \$1.03; paper, twine and labor cost eight cents and postage eleven cents.

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

A LITTLE JOURNEY INTO THE PAST

By Rev. George N. Edwards

IN Eastern Oregon, seventy miles from the main line of the Union Pacific Railroad, in a great county named Malheur, is Willow Creek, running through a fertile valley at the foot of Old Ironsides, a mountain of considerable height and dignity. The locality is noted for its cattle, hay, and tall young men. If one is not six feet in height he does not count for much, and if he does not show capacity for hard work, he counts for less. One young farmer told the writer that one season, from June 20th to September 12th, he stacked hay and found that he had put up twelve hundred tons.

In this section of Oregon was found a Sunday School that had survived the efforts of six different denominations. Each in succession had located ministers there, sometimes simultaneously, while today the school is known as "Union." The building in which it meets is used both for church and public school purposes, and to whom it belongs, no man can tell.

Most interesting, however, was the discovery of a living link with the time of Marcus Whitman and John McLaughlin of old Oregon days, a member of the First Congregational Church west of the Rocky Mountains, organized at Oregon City by Dr. George H. Atkinson, our first missionary administrator in the Northwest. Here at Ironsides, for the past forty years, has lived Cyrus T. Locey and his family. Mr. Locey and his wife were members of the Oregon City Church, where Dr. Atkinson held aloft the torch of religion, and when men went mad after gold in 1849, he built our first church with faith and other high priced materials.

Cyrus T. Locey remembers crossing the plains from Wisconsin with his father in 1846, when a boy of twelve. They stopped at Walla Walla and saw Marcus Whitman the year before he and his companions were massacred by the Indians. He recalls Dr. John McLaughlin, venerable with his long white locks, laying his hand on his boyish head and saying that he must grow up to be a good man. Mr. Locey contributes his experiences to those recorded by ambitious boys who wanted an education. When he reached his decision to go to college, he put his trunk on a wheel-barrow, and rolled it forty miles to Forest Grove to enter Tualitin Academy, now known as Pacific University. There he remained for three years intending to fit himself for the ministry, but eventually he became a teacher. At times he questions whether he has done any real good in the world, but the esteem in which he and his family are held by the people in his own valley affords the best answer. The family stand for the best things. Their home they have always made a place of abundant hospitality for Christian workers of every persuasion, and that home today is not a frontier shack, but one spacious and comfortable, a gracious surprise to the traveler after twenty-five miles of sage brush and wild pasture, where a house of any description is seldom seen.

The religious life of the valley is still fostered by the leaders of the little Sunday School, and the beautiful words of the old man's prayer on the last morning when the writer was with him, the petitions for home and neighbors, shall not go unanswered.



SUNDAY MORNING IN KENTUCKY

SMALL KEYS AND BIG DOORS

By Extension Secretary W. Knighton Bloom

THE new vision of the South, educationally and religiously, justifies our Congregational work, and calls for the extension of it as rapidly as possible. Considered in terms of available workers and money

our southern work. First, distinctly city work in such centers as Atlanta and Chattanooga, where our churches are rendering splendid service. Second, the Larger Parish plan for the small towns and rural regions, providing for Church and Sunday School activities and rendering a valuable community service.

In North Carolina three types of work are in evidence. At Salisbury, a typical southern city of 15,000, our church is a downtown organization, its activities centering in its parish house, and ministering to the people seven days in the week. At Albemarle, a fascinating cotton mill town opportunity, the Church services, Sunday School and Young People's activities call for a much needed addition to the church building, and an enlarged equipment in several directions, so that institutional features may be provided, and physical and intellectual needs met. At Star, one of our most important Larger Parishes, with its six churches, two additional preaching points, and our Country Life Academy, there is an outstanding challenge, which must be met.



NEW CHRISTIAN LEADERS IN A MILL TOWN

resources, our keys are small, but the doors of opportunity are big.

A recent visit to the southeast indicates two evident lines of action for us to consider in connection with all of

In Georgia, at La Grange, a cotton mill city of 20,000, in the midst of wonderfully picturesque surroundings, an intensely interesting and growing work is in progress. With a fine background of church life, a large group of earnest workers, a strong social service program has been added to the regular activities. Then in the surrounding country, nine preaching points have been opened up, where under the leadership of four of our student summer service workers, Sunday Schools will be organized.

In Alabama, we have our Thorsby

with its splendid Academy interests and church life, and our old Antioch Church, a four-fold rural parish; and in Kentucky, Evarts with its church and community house workers reaching out into the mining camps in every direction.

Our workers, state and local, are not only doing heroic service, but are facing some tremendous problems; standing like the Great Stone Mountain, sixteen miles from Atlanta, they are steadfast and unmovable for the best that Congregationalism holds dear.

By the time these words are read most of our Sunday Schools will be making the final arrangements for the Children's Day Service. The offerings will be devoted to caring for new Mission Sunday Schools and meeting the expenses connected with commissioning our forty Congregational College young people for missionary service during the coming summer. Will the treasurers please forward the offerings as promptly as possible, as we are depending on the financial results of Children's Day to carry us safely through the next four months.

The Congregational Year Book statistics for 1921 are now complete, and we are happy to be able to report a net addition to our Sunday School enrollment of 37,563. The total number of Sunday School pupils is now 781,195. It will encourage our Sunday School workers all over the country to know that we are moving forward along Church and Mission School lines of activity.



MONDAY MORNING IN THE SOUTH

The ANNUITY FUND for CONGREGATIONAL MINISTERS and THE BOARD of MINISTERIAL RELIEF

THE BOARD OF RELIEF

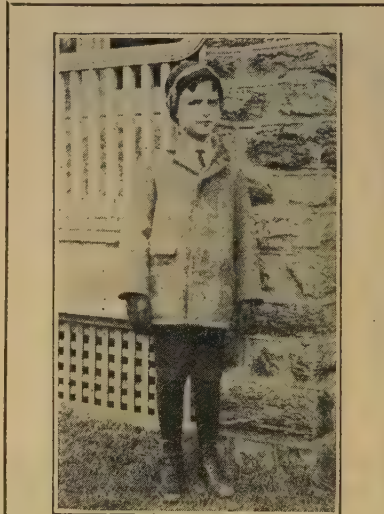
THE stress continues. Although there was a slight gain in April receipts, the net loss for four months over the receipts for 1921 was \$10,024.69, receipts from living donors falling off more than 24 per cent. Applications for new grants continue to multiply. The Directors were obliged to borrow \$20,000 to make the remittances to pensioners for the second quarter. There is no hope of paying off this loan from the usual receipts of the spring and summer. Unless larger resources are forthcoming, the debt is likely to be much greater in the fall.

It must be that the churches do not understand. For many years they have grown accustomed to measure their obligation by small offerings. A list of twenty of our greatest churches, whose gifts for benevolence reach into thousands, reveals the fact that ordinarily an offering of as little as \$250 or \$300, and not infrequently much less, is regarded as a sufficient discharge of the debt of honor to the Veterans of the Cross. In only six of these does the offering exceed \$400.

Doubtless there are individuals in many of these churches who would be glad to make a gift as large as the total church offering if they realized the situation. Many of the smaller churches make only a nominal offering and many others give absolutely nothing. How pitiful it all is!

A proposal of no little value was recently made that the individual church would do well to make its offering for some one pensioner upon the list rather than to the Board as an organization. If the pastors who have undertaken the concrete gift succeed in leading their churches to fulfil their hope, the gifts of their churches would be multiplied from four to six times over. It is also entirely possible

for many individuals in our churches to take an entire grant for a minister, \$400, or for a widow, \$250, as a part of personal benevolence. Will not all friends of the Board take these suggestions seriously to heart? The Secretary will be glad to answer any further inquiry or to send the statement of the facts just off the press.



CHILD LABOR

This little fellow's father broke down in health while serving in the gospel ministry. Do you wonder that his mother wept when she strapped the first bundle of newspapers upon him that he might do his share in keeping a home?

SECRETARY-EMERITUS RICE

IT is a pleasure to announce to the multitude of friends of Secretary Rice that, after a winter spent in the Florida sunshine, he finds himself much improved in health. At the Florida State Conference at St. Petersburg, he was able for the first time since his severe illness, a year and a half ago, to speak on behalf of his beloved veterans. His word was not only a joy to his own heart but a delight to all who heard. The immediate response was a most generous gift for the Board of Re-

lief. The address also counted in concluding an extended negotiation for an important conditional gift. All friends join in expressing the hope that his health will permit similar addresses elsewhere. His words, rich with the experience of nearly twenty years in directing the work, have inexpressible value for the cause. Dr. Rice recently returned North and was able to attend the Directors' meeting, May 9. He may be addressed, care of A. R. King, 14 South Munn Avenue, East Orange, New Jersey.



THE ANNUITY FUND

NEW memberships in the Annuity Fund come slowly. The delay is occasioned chiefly by the neglect of the churches to co-operate with the minister in the payment of the annual dues. If ninety-eight per cent of the Episcopal Churches accept the payment of the full dues of their rectors, as they do, is it too much to expect a similar spirit of fellowship on the part of the churches of our Congregational

order? The Honor Roll, churches that have voted to participate, now contains the names of 171 churches. The matter has been presented vigorously at recent meetings of state conferences and local associations. Any one reading these words is earnestly asked to send for the booklet, "An Honor Roll," and to bring the matter to the attention of the Board of Trustees of his church for immediate action.



THE FRUITS OF FORESIGHT

(A letter from a disabled minister on receipt of the first remittance on a disability annuity in the Annuity Fund.)

"Your letter of the 13th inst. is at hand. We noted with great surprise the draft for \$100 attached to the top of the page. But the tears did not flow until we read your kind words in the letter. We had not dared to expect so much as \$400 per year, neither had we anticipated the words of sympathy.

"We are so grateful to think that we are not left to our own resources under the present conditions. To know that some in the Brotherhood appreciate the efforts of the weaker ones in the more secluded places is a comfort worth having.

"We thank you for your kind words and we are more than grateful

for the timely and bountiful help from the Annuity Fund."

(From an annuitant on receiving the first remittance on his old age annuity.)

"Some ministers may anticipate returns from other sources of income, and I am glad for them. We are not in that class. All the more we appreciate the significance of the Annuity Fund. I was a delegate to the Kansas City Council and I well remember that blackboard in the vestry of the church on which I saw the promise of a new day for Congregational ministers. I shall want some extra stops in our organ when we sing the Doxology next Sunday morning."

(From a missionary transferring to the Expanded Plan.)

"It is my wish that my certificate

should be transferred as indicated in your letter. May I further express my thanks for the thought, labor and good will which the leaders of the denomination have been putting into the Annuity Fund provision for the future of ministers and missionaries of our Pilgrim churches. It would be impossible for us missionaries, at

least, to look forward to our old age without grave misgivings without this aid which provides an annuity much beyond our power to purchase from commercial insurance agencies. I feel the Board has done the wise and generous thing in making it possible for us to receive the larger benefits of the newer plan."

* * *

THE PILGRIM MEMORIAL FUND

PAYMENTS on subscriptions to the Pilgrim Memorial Fund for the month of April were \$37,565.34; total net collections May 1, 1922, \$3,413,406.07. Many subscribers have an impression, apparently, that the Fund is already practically complete. It will be noted that it is still necessary to secure more than \$1,500,000 before the minimum objective of \$5,000,000 will be reached.

No little solicitude is occasioned by the fact that many subscribers pay no heed to notices of payments due under the terms of their pledges. Every possible device in the central office seems unavailing to elicit even a word of courteous response. Many

other subscriptions on which one or more payments have been made are in arrears. Church committees are earnestly asked to cooperate with the Pilgrim Memorial Fund Commission in following these subscriptions and in securing their payment as far as practicable. The Commission is only the agent of the churches. The responsibility should be shared by the entire fellowship. While generous consideration is given to every subscriber, each subscription must be regarded as a preferred claim upon the giver to be discharged before other obligations are assumed which could in any way embarrass its fulfilment. A detailed statement will be made for any church sending request.

* * *

WORLD-WIDE MINISTRIES

THE accompanying picture is a snap-shot of a Sunday School of Japanese children in Tokyo, gathered in the home of Reverend H. Kotani, who has been obliged to return to Japan from missionary service in Hawaii on account of limitations of health. He is for the time partially supported, and his convalescence made possible, by the Board of Relief. Meanwhile, his devoted wife gathers into their home this fine company of children that they may be instructed in the word of God and sent forth among their own people with the spirit of the Lord Jesus in their hearts. Mr. Kotani has a Bible Class for students of Waseda University, some of them who assist in

the work of the Sunday School appearing in the picture.

Other pensioners on the list of the Board of Relief have gone to Canada, England, Wales, and quite a considerable group are in the far Hawaiian Islands.

Another illustration of the same order occurred a few months ago. The call for the Christmas Fund for the Veterans was presented at the Walker Missionary Home, Auburn-dale, Massachusetts, and the children of the missionaries were so interested that one by one they gave their mite. The total gift (\$8.66) was sent to the "Reverend John Atherton," some of whose letters were printed in the Christmas booklet, and in response he



A SUNDAY SCHOOL IN TOKYO

wrote the children of the Missionary Home the following letter:

"When I was a boy I used to dream of good old Santa Claus and write letters to him. I recall most of his gifts and they were always better than I asked for, if they were sometimes different.

"I did not hang up my stocking this year, but along came Santa, just the same, with your surprise. Truly it seemed there was some mistake, but he only laughed when he saw I was so glad I couldn't say a word. And all he had time to tell me was that a bunch of little folks in the Walker Missionary Home had heard of 'John Atherton' and loved him because he used to tell folks about the love of

Jesus, and wanted him to know how sorry they feel for him since he is not able to do so now in the same way. He said he did not know of any better lot of boys and girls than you, and was sure it was because your fathers and mothers are missionaries. I love to pray for the missionaries, and now it will be more of a pleasure than ever, since you have sacrificed so generously to make me happy. 'Mrs. Atherton' sends her love to you and joins me in wishing you all a very Happy New Year."

The whole work of the Kingdom is unified. There is an intimate connection between the gifts to the veterans and the uttermost reach of our Christian enterprises.

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SAFETY FIRST!

A striking illustration of the advantage of making a conditional gift is revealed in a recent will where one who had made the Board of Relief a residuary legatee of an ample estate was, in age, persuaded to make certain loans on notes which have proved to be worthless, so that the estate will leave nothing for the bequest which otherwise would have been the largest received by the Board in years. A conditional gift could not have been dissipated. The Board of Relief, the Annuity Fund and the Pilgrim Memorial Fund would be glad to receive conditional gifts and to make contract for the regular payment of interest thereon to the giver during his life.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

LAUNCH OUT INTO THE DEEP

By Mrs. Hubert C. Herring

GIVING is sometimes thought of as the mechanics of religion. Is it not, on the contrary, the heart and test of its spirituality? As a man gives, so is he. Can a more severe test be passed than this, that a man give to the full measure of his ability, that he give gladly, and that he give quietly, not to be seen of men?

Certain methods have marked women's work from the beginning. One of them has been the system of dues. All women in a church have been asked to give a certain amount on becoming members of the society. This provided a small but sure income. It was often followed by other appeals, but it had the effect of limiting gifts. The entrance fee had to be small so that it might be within the reach of the poorest member. By this method a very low standard of giving was established, a psychology of giving was created; small things were expected for missions. The principle of individual responsibility was largely ignored; it was a training in irresponsible giving.

A fundamental requirement in the ideal church is that every woman in the congregation shall, because of that fact, be considered a member of the women's organization. This is impossible if an entrance fee is asked. When it is required, the choice between membership and non-membership is presented and two groups are the result—division instead of unity.

Through the Every Member Canvass all women are asked to contribute, but instead of a definite sum it is left perfectly optional, and the emphasis is put—where it belongs—

on ability and personal devotion to Jesus Christ. This is fundamentally sound in principle and effective in results. Women here are following the Christian ideal and respond much more generously than under the old plan.

Dues are still the rule in many places and cramping results are often seen. The timidity of women in financial matters is often the cause; they have had little money to spend and are reluctant to give up the small certainty for the larger possibility. Many women of large means are content with tragically meager gifts; they have been trained to small giving for others while they are lavish in personal expenditure. Women of all grades of financial ability have been led to turn their eyes too much on others and to gauge their gifts by the gifts of others, instead of standing upon the dignified independence of Christian conscience.

The plan of dues is like expecting the millionaire and the letter carrier to pay the same house rent. If it were not so tragic in its results it would be comical. Substituting voluntary gifts for dues is not a lightening of emphasis upon giving but the strengthening of it. It lifts it to the plane of Christian standards. It removes it from the mechanical and unscientific to a place of privilege and honor, spiritually and scientifically sound.

The apportionment plan has done great things for us in helping us to be loyal to the great interests of our churches and in developing team work. We want to get results and we know that there is no chance of

the best results without cooperation and unity of effort, with each one carrying his own share of the load. Loyalty is fundamental and is the least that we can expect of ourselves; it is only our plain duty. Our apportionment may mean all that we can do and it may not. If we are content with this when we might do more we are not living up to our privilege. Apportionment may become an evil if it limits our gifts when we are able to do more. It must never supplant conscience. For the woman who could easily give a thousand dollars, it will be no excuse in the sight of God if she contents herself with her apportionment of one hundred. When we have all learned to love to give who among us will be content to do less than she can?

Let this be the ideal of the local church—that every woman be included in its woman's organization and every woman a giver, that each shall bring an offering every week and that each gift shall be according to ability and as a token of loyalty to Christ who gave himself for us.

Our Master told his disciples to "launch out into the deep" and they took a great multitude of fishes. Are we not apt to tie our boat to the shore, safe from the storms of deep waters and gather the small fish which

live in the shallows? We fear the stern hazards of the deep and content ourselves with the little things—when, if we would trust our Pilot, we might fare forth and bring back a great load. "Launch out into the deep."

* * *

PROGRAM TOPIC—JULY.

Congregational Home Missionary Society

BARRIERS BETWEEN NEIGHBORS

Ye are made nigh by the blood of Christ.

Hymn—"O, Beautiful for Spacious Skies."

Scripture—Luke 10:25-37.

Prayer—For new Americans as they come to make their homes in this land, that they may find real neighbors; for the Christian homes of America, that their influence may be neighborly and kindly; for the church of Christ in America that it may minister in the spirit of friendliness unto these new neighbors.

Hymn—"My Soul Has Heard the Roaring of the Fusing Fires of God."

Short talks on — Americanization; our responsibility for it; our rightful share in it; Congregational agencies for it: (1) Schauffler Missionary Training School; (2) Foreign speaking churches; (3) American International College.

Hymn—"Faith of Our Fathers."

Material for the program may be found in Chapter IV of study book "From Survey to Service," Schauffler Missionary Training School literature, and leaflets from the Congregational Home Missionary Society.

* * *

YOUNG PEOPLE'S DEPARTMENT

CRADLE ROLL SUGGESTIONS

THE question "Why have a Cradle Roll?" we will not discuss here; that is another story. Our attention at this time is centered merely on the material needed, and how it can be made.

For the baby, there should be a membership certificate when he enters the Cradle Roll and a promotion certificate when he leaves it, as well as the yearly birthday cards, etc. These certificates can be printed by hand, or done on the hectograph—that is, if well done; but printed

cards will not be found prohibitive for a state, nor for a smaller territory. Only a few words are needed, and a picture may be mounted on the card in space left blank for the purpose.

Membership certificates should have a line where the child's name may be written, and should also have a place for the name of the local church and the date of enrollment. If the children of any given territory are organized in any way and the Cradle Roll belongs to this organization, then the group name should be print-

ed on the card. Promotion cards should bear similar statistics. Pictures for these may be cut from magazines or fashion books if only a picture of a child is wanted, but better for this use are the pictures which can be bought at small cost from such firms as the Perry Picture Company of Malden, Massachusetts.

On the missionary side of the Cradle Roll, the baby needs mite boxes for his money and pictures of the children whom his money is to help. These mite boxes can be made in many ways. Ordinary boxes with pictures or Christmas seals added may be used if small enough to be grasped by baby fingers and strong enough to do duty as a rattle box with the jingling pennies inside. Boxes of differing proportions may easily be made and decorated but must be durable. Colored envelopes, or even the manila variety, are satisfactory for short time service, but these also should be made attractive by seal or picture. Colored ink helps here, for bright lettering is more interesting than black.

Tough colored papers may be folded into little baglike affairs of various shapes, or may be cut into some shape suggested by the season and two sewed together around the edge with embroidery silks or cottons. Arrange these with a loop, by which they may be hung in some easily accessible spot. For this type of work, do not use bristol board or any similar cardboard, as it will crack and break on the folds. Use rather a thick but especially tough paper that will bend without

breaking and that will not cut through where silk and cord pass through it.

For the mother, there should be leaflets describing the work for which the appeal is made, and also pictures of contrast, showing the change in conditions brought about by missionary aid. Other leaflets or fliers should tell of the Cradle Roll idea and the group plans for the given locality. These leaflets may be printed, or if such are not available, the need can be met by short and frequent fliers done on the typewriter, or copied by mimeograph or hectograph. But see that these are well done and easily readable. Otherwise they will do more harm than good. They will land at once in the scrap basket and the information be worse than lost, for they will increase the altogether prevalent idea that "any old way" goes in the missionary business.

The local leader will need all these articles in quantity for distribution and also enrollment cards on which the mother can write the baby's name, parents' names, address and the baby's date of birth. A set of cards to be filled out at the time of the baby's christening will help not only the Cradle Roll leader and the parents but the pastor as well.

If there is a group organization the leader should receive for her Cradle Roll a Group Certificate, and she should use posters on the church bulletin board. Pictures for these posters can come from magazine covers and the like.

(To be continued in July)

HERE AND THERE STORIES FOR CHILDREN are published monthly, with the exception of July and August, by the Missionary Education Department of the Congregational Education Society in cooperation with the Woman's Board of Missions and the Woman's Home Missionary Federation in the interests of the home and foreign boards, and are used as supplementary material for the Sunday School chart. Each issue consists of one foreign story and one home story in separate leaflets but mailed together. Subscription price for single copy, 25 cents a year. For ten copies to one address, \$2.00; twenty-five copies, \$3.75; one hundred copies, \$10.00. Single stories, 5 cents each. Address Here and There Stories, 503 Congregational House, Boston, Massachusetts.

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, *Treasurer*

287 Fourth Avenue, New York, N. Y.

Receipts for April, 1922

The Daniel Hand Educational Fund for Colored People

Income for April from investments.....	\$9,550.35
Previously acknowledged	87,107.05

Current Receipts

\$46,657.40

EASTERN DISTRICT

MAINE—\$627.07.

Auburn: High Street Ch., 1, by W. W. M.; Sixth Street Ch., 5.20. **Bangor:** All Souls Ch., by C. A. W., 5; Hammond Street Ch., 43.78; J. H. C., 25. **Brunswick:** C. N. P., for Pleasant Hill, 10; Mrs. H. J., for Tougaloo College, 5. **Ellsworth:** A Friend, 1. **Hallowell:** Ch., by A. F. P., 10. **Waterville:** Woman's Federation, hospital supplies for Greenwood, S. C. **Westbrook:** Ch., by L. D., 10; P. D., 25; W. K. D., 100. **Yarmouth,** First Ch., 40.

From Individuals in Maine, 20.

The Congregational Conference and Missionary Society of Maine, by George F. Cary, Treasurer, \$149.52.

Woman's Home Missionary Union of Maine, by Nellie D. Hill, Treasurer, \$176.57.

NEW HAMPSHIRE—\$1,186.16.

(Donations, \$1,141.34; Legacy, \$44.82.)

Acworth: Ch., 5. **Claremont:** S. S., 5. **Concord:** South Church, 40. **Durham:** Missionary Society, box goods for Albuquerque, N. M. **Franklin:** Mrs. S. D. H., for Santee, Neb., 5. **Hinsdale:** Primary S. S., for Forth Berthold Mission, 3; Mrs. R. C. B., for Straight College, 1. **East Jaffery:** S. S., for Pleasant Hill, Tenn., 16. **Lisbon:** Friend in First Ch., 40. **Keene:** First Ch., 73.24. **Orford:** West Ch., by O. E. J., 10. **Portsmouth:** Second S. S., 16. **West Ossipee:** M. A. N., 32.

From Individuals, 8.

New Hampshire Congregational Conference, \$386.60.

Legacy

Nashua: Almira B. Sawyer, \$134.48 (Reserve Legacy \$89.66), 44.82.

VERMONT—\$113.08.

Burlington: Mrs. H. S. P., for Santee, Neb., 12. **Essex Junction:** Mrs. I. M., two boxes goods for McIntosh, Ga. **Franklin:** Ch., by F. L. H., 10. **Newfane:** C. E. Society, books, etc., for Albuquerque, N. M. **Northfield:** Mrs. A. S. M., box goods for McIntosh, Ga. **North Troy:** Mrs. H. D. P., goods for McIntosh, Ga. **Orleans:** S. S., 4.03. **Peacham:** "Friend," 2; "Friend," 25c., for Pleasant Hill, Tenn. **Rutland:** Missionary Union, box goods for Albuquerque, N. M. **St. Johnsbury:** South Ch., by Mrs. R. P. F., 70; South Ch., S. S., 4.80. **Shoreham:** Missionary Society, goods for Albuquerque, N. M. **Waterbury:** Ch., by R. R. D., 5; Mrs. E. G., box goods for McIntosh, Ga. **Weybridge:** Missionary Soc., goods for Albuquerque, N. M. **Williamstown:** M. E. W., for Pleasant Hill, Tenn., 5. **Woodstock:** Mrs. L. B. C., bbl. goods for McIntosh, Ga.

MASSACHUSETTS—\$5,638.99.

(Donations, \$4,135.66; Legacies, \$1,503.33.)

Abington: Ladies' Guild, goods for Greenwood, S. C. **Adams:** A. B. D., 25. **Allston:** Woman's Association, 1; "A Friend," goods for Greenwood, S. C. **Amherst:** South Ch., 9.50; J. R. A., for Talladega College, 10; Miss M. H. S., bbl. goods for Tougaloo College. **Andover:** A Friend in Free Ch., 5. **Ashburnham:** First Ch., 20.77. **Attleboro Falls:** Central Ch., 10.25. **Ballard:** C. E. Society, 3.91. **Beechwood:** Ch., 5. **Billerica:** Ch., 30. **Boston:** Mt. Vernon Ch., 56.25; Old South Ch., 125; Houghton, Mifflin & Co., books for Brewer Normal School. **Boxborough:** Evangelical Ch., 8.04. **Brighton:** Ch., 38.26. **Brimfield:** Mr. and Mrs. M. B., 25. **Brookline:** Harvard Ch., 750; C. F. C., for S. A.,

Talladega College, 8; Mrs. A. C. F. and Mrs. G. R., goods for Greenwood, S. C.; Mrs. H. F. H., goods for Greenwood, S. C. **Cambridge:** First Ch. S. S., for S. A. at Pleasant Hill, Tenn., 25; Friend in First Ch., 25; A Friend in First Ch., 10; Pilgrim Ch., 33.15. **Canton:** Mrs. A. T. M., package goods for Thomasville, Ga. **Concord:** Trinity Ch., 48.54. **Danvers:** Maple Street Ch., by Mrs. L., 10. **Dorchester:** Second Ch., 81.34; Second Ch., by Mrs. F. A. C., 5; Miss M. E. B., school supplies for Brewer Normal School. **Dunstable:** Evangelical Ch., 23.10. **East Boston:** Maverick Ch., 7.25. **East Weymouth:** Ch., and Ladies' Society, goods for Greenwood, S. C. **Edgarton:** S. S., Lincoln Memorial, 3. **Fall River:** First S. S., Lincoln Memorial, 17; Central Ch., 209; Friend in Central Ch., 5. **Framingham:** Grace Ch., for Tougaloo College, 71.25; Plymouth Ch., 37.50; Ladies' Social Circle, bbl. goods for Talladega College. **Franklin:** Miss L. M. C., for Santee, Neb., 5. **Gardner:** First S. S., 14.13. **Gilbertville:** Ch., bbl. goods for Greenwood, S. C. **Haverhill:** Center Ch., 29.16. **Holbrook:** Ch., 4.46. **Holyoke:** the Misses C., in Second Ch., 10. **Housatonic:** Ch., 13.75. **Jamaica Plain:** Boylston Ch., 11.43; Boylston S. S., 1.59. **Lawrence:** Trinity Ch., two boxes goods for Lincoln Academy. **Leominster:** Pilgrim Ch., 67.34. **Leverett:** S. S., 4.56. **Lowell:** All Soul's Ch., by H. C. H., 2.37; Friends in Highland Ch., 15. **Marblehead:** First Ch., 24.42. **Marlborough:** First Ch., 12.68; S. S., 4.37. **Melrose:** First Ch., 75; Highland Ch., 42.42. **Milford:** Ch., 118. **Newburyport:** Belleville Ch., 26.49. **Newbury:** A Friend in First Ch., 5. **Newton:** First Ch., 181.26; Elliot Ch., by Mrs. L. L. L., 25. **Northampton:** First Ch., 140.78; "M. C.", in Edwards Ch., 13; "Friends in Edwards Ch., 25. **North Beverly:** Woman's Union, 10. **North Wilbraham:** H. W. C., 50. **Pepperell:** Community Ch., 15.27. **Pittsfield:** Second S. S., Lincoln Memorial, 6.34; J. W. T., for Talladega College, 10. **Quincy:** Bethany Ch., 31.14; "Friends," 24. **Reading:** S. S. First Ch., 10. **Rochester:** First Ch., by Miss E. L., 7. **Rockland:** First Ch., 9.62. **Roxbury:** Highland S. S., 7.10. **Sheffield:** Ch., 25.30. **Somerville:** Highland Ch., Bible School, 4.54. **South Hadley:** Ch., by Mrs. M. W. S., 10, and Mrs. B. S. B., 2; H. J. B., for Santee, Neb., 25. **Springfield:** Faith Ch., Ladies' Aid, for Talladega College, 35; First Ch., 75.57; Friends in Hope Ch., 2; "A Friend" in South Ch., 5; Mrs. H. E. D. F., for Tougaloo College, 15.27. **Swampscott:** S. S., 4.50. **Taunton:** Union Ch., King's Daughters' Circle for Pleasant Hill, Tenn., 10; Friend in Union Ch., 20; "A Friend in Winslow Ch., 25. **Uxbridge:** First Evangelical Ch., 35.60. **Waltham:** Ch., 19; S. S., 12.68. **Wareham:** First Ch., by H. W. B., 5. **Watertown:** Phillips Ch., 37.96. **Wellesley:** Wellesley College Christian Association, for Scholarship at Santee, Neb., 75. **Wellesley Hills:** First Ch., 114. **Westfield:** L. F. G., 25. **Whitinsville:** Mrs. J. C. B., for Talladega College, 100. **Winchester:** Mrs. C. P. C., for Brewer Normal School, 100; Mrs. E. B. M., for Brewer Normal School, 26. **Worcester:** Bethany Ch., 21.10; S. S., 6; Piedmont Ch., 170; Woman's Assoc., for Greenwood, S. C., 13.50. From Individuals in Massachusetts, 321.12.

Legacies

South Boston: Abbie C. Nickerson, 503.33. **Worcester:** Mary A. Smith, 5,000 (Reserve Legacy, 2,000), 1,000.

RHODE ISLAND—\$617.00.

Central Falls: A. A. M., 50. **Pawtucket:** J. R. Mac C., for Talladega College, 25. **Provi-**

dence: Beneficent Ch., 25; Beneficent Ch., by M. L. A., 2; Central Ch., 510; Central Ch., by E. M. H., 5.

CENTRAL DISTRICT

CONNECTICUT—\$4,087.02.

Berlin: Second Ch., by Mrs. J. B. S., 10. **Bridgeport:** King's Highway S. S., 12.62; the United Ch., 240.08. **Bristol:** First Ch., for Piedmont College, 25; First Ch., by J. T. C., 5; First Ch., by E. P., 15; First Ch., by H. B. W., 5; First S. S., for Piedmont College, 42.25; J. T. C., for Tougaloo College, 5. **Bridgewater:** Ch., 18. **Brantford:** Ch., by F. M. C., 5. **Brookfield:** Center S. S., 3.02. **Canaan:** S. H. E., 25. **Colchester:** First Ch., by A. A. B., 10; L. B. Soc., package goods for Moorhead, Miss. **Columbia:** Ch., 5. **Coventry:** Second Ch., S. S., 10.86. **Danielson:** Westfield Ch., Mrs. F. C. P., 2. **East Canaan:** Ladies' Aid and Missionary Soc., for Thomasville, Ga., 10. **East Hampton:** C. G. B., 25. **Groton:** First Ch., by R. L., 25. **Guilford:** First Ch., by K. M. D., 5. **Hartford:** Asylum Hill Ch., 255; Asylum Hill Ch., Asylum Hill S. S., 50.15; Asylum Hill Ch., by Mrs. E. W. B., 5; Asylum Hill Ch., by A. C., 25; Asylum Hill Ch., by C. C. R., 10; Center Ch., by C. P. C., 100; Center Ch., by a Member, 3; First Ch. of Christ, 10; First Ch. of Christ, by Dr. and Mrs. E. A. W., 25; First Ch. of Christ, Home Mission Dept., goods for Straight College; Fourth S. S., 15.15; Immanuel Ch., by G. R. L., 5; South Ch., by Mrs. G. F. H., 5; Windsor Ave. Ch., 5; Windsor Ave. Ch., by J. & M. W. B., 15; Mrs. J. W. C., 50; D. W. W., 25; Mrs. J. W. C., box goods for Marion, Ala. **Ivoryton:** Ch., by B. L. C., 10. **Kent:** S. S., 4.80. **Meriden:** First Ch., 297. **Middletown:** First Ch., by F. M. H., 5; J. H. B., 25; Mrs. M. A. H. B., 25. **Montville:** Centre Ch. S. S., for Athens, Ala., 3.50. **Mt. Carmel:** Ch., 8. **Naugatuck:** Miss. G. B. W., 300. **New Britain:** First Ch. of Christ, by Mrs. C. E. M., 25; South Ch., by E. B. E., 25; South Ch., by Mrs. M. P. H., 50; South Ch., by E. R. E., 50; South Ch., by I. S., 10; Stanley Memorial Ch., 37.24. **New Canaan:** Woman's League, for Kitchen & Laundry, Humacao, P. R., 10. **New Haven:** Center Ch., 5.25; Center Ch., by M. G. T., 100; Center Ch., by S. E. D., 10; Dwight Place Ch., by H. W. B., 5; United Ch., by C. E. P. S., 25; H. E., 25; "A Friend," for Piedmont College, 5. **New London:** First Ch. of Christ, 38.25; Second S. S., 31.47; Westmore Helpers, for Athens, Ala., 15. **New Milford:** First Ch., 28.50. **North Woodstock:** S. S., 1.44. **Norwich:** Park Ch., by Mrs. G. D. C., 10; D. D. L., 50; Miss E. M. N., 300. **Preston City:** Ch., by Mrs. M. E. M. S., 10. **Prospect:** S. S., Lincoln Memorial, 5.85. **Putnam:** Second Ch., 39.89. **Ridgefield:** First Ch., Ladies' Aid Soc., for Peabody Academy, 10. **Salisbury:** Ch., by C. B. N., 5; Ch., by Mrs. T. L. N., 5. **Shelton:** Ch., by E. J. B., 2. **Stamford:** Ch., by E. M., 10. **Suffield:** First Ch. of Christ, 50. **Talcottville:** Mrs. H. M. T., 50. **Terryville:** E. C. B., 20; N. H. B., 15; M. L. B., 5. **Thomaston:** First Ch., 26.50; D. S. P., for Tougaloo College, 10. **Washington:** First Ch., 9.50; Homeland Circle, bbl. goods for Tougaloo College. **Waterbury:** First Ch., Y. W. Soc. Club, for Pleasant Hill, Tenn., 20; Mrs. A. R. K., for Tougaloo College, 50. **West Hartford:** Ch., bbl. goods for Moorhead, Miss. **Westminster:** S. S., 80c. **Westport:** Saugatuck Ch., by E. D. M., 5. **Whitneyville:** Ch., by A. S. D., 5. **Wilton:** Ch., by S. C., 5. **Windham:** First Ch., by A. E. L., 5. **Windsor:** First Ch., 19.40; S. H. B., 2. **Woodstock:** First Ch., 32.24; "A Friend in Conn.," 75. From Individuals, 254.12.

The Missionary Society of Connecticut, by Rev. W. F. English, Treasurer, \$176.16.

Woman's Home Missionary Union of Connecticut, special for Pleasant Hill, \$16.

NEW YORK—\$3,322.47.

(Donations, \$2,821.63. Legacies, \$500.84.) **Albany:** First Ch., by E. L. T., 10. **Aquebogue:** F. A. W., two boxes goods for Marion, Ala. **Bridgewater:** First Ch., by Friends, 15. **Brooklyn:** Clinton Ave., by Miss F. D. F., 5; Lewis Ave. Ch., Women's League, for Service, two boxes goods for Marion, Ala.; Ch. of the Pilgrims, Home Mission Chapter, two bbls goods for Thomasville, Ga.; St. Paul's Ladies' Benevolent Soc., two packages goods for Tougaloo College; South Ch., 300; W. F. H., for Talladega College, 20; Dr. F. B. O., for Talladega

College, 7.50; E. J. W., 25. **Buffalo:** First Ch., by G. P. W., 10. **Canandaigua:** First Ch. S. S., 30; Miss M. A., package goods for Lincoln Academy. **Central Nyack:** S. S., 3. **Clifton Springs:** M. A. T., 30. **Cortland:** First Ch., box A. M. W., 25. **East Bloombfield:** Friends, box goods for Marion, Ala. **Greene:** First Ch., W. M. S., for Pleasant Hill, Tenn., 38; Ch., for Pleasant Hill, Tenn., 35. **Hall:** Ladies' Soc., box goods for Tougaloo College; Mrs. F. R., Package goods for Emerson Inst. **Homer:** Mrs. E. F. P., for Talladega College, 25. **Ithaca:** First Ch., 27.50. **Jamestown:** First Ch., 130; Mrs. E. C. H., for Talladega College, 200. **Middletown:** First Ch., by A. B., 5. **Moravia:** Mrs. C. L. T., 30; W. H. M. U., goods for Straight College. **Mt. Vernon:** Heights Ch., by Mrs. R. H., 10. **New Berlin:** E. D. F., for S. A., Thomasville, Ga., 8. **Newburgh:** Mrs. E. B., package goods, for Straight College. **New York:** Broadway Tabernacle Bible School, for Ryder Memorial Hospital, 50; Broadway Tabernacle Ch., by Mrs. M. E. D., 10; Forest Ave. S. S., for Ryder Memorial Hospital, 10; Manhattan Ch., package goods for Marion, Ala.; Pilgrim Ch., by M. M. B., 10; Mrs. R. A. W. B., 200; Dr. A. H., for Talladega College, 25; Rev. S. L. L., for kitchen and laundry, Ryder Memorial Hospital, 25; A. P. S., for Talladega College, 5; Mrs. K. H. V. W., 200; K. V. M. B., 150; T. V. W., 150, for new building at Lincoln Normal School, Marion, Ala. **Norwich:** Brotherhood of Cong. Ch., for Greenwood, S. C., 9. **Orient:** Ch., 35. **Oswego:** Mrs. W. B., goods for Straight College. **Poughkeepsie:** First S. S., 15; First Ch., by C. K., 50. **Phoenix:** Woman's Guild, package goods for Straight College. **Sherill:** Woman's Aux., two boxes goods for Marion, Ala. **Sherwood:** E. H., for Talladega College, 10. **Spring Valley:** Mrs. B. S. T., goods for Straight College. **Syracuse:** Plymouth Ch., by S. C. T., 25. **Ticonderoga:** First S. S., 2.43. **Walton:** First Ch., 51.70; First S. S., 40; M. E. B., 25; T. L. O., 50. **Warsaw:** "Friends in Warsaw," E. J. V., for Tougaloo College, 20. **Woodville:** Woman's Home and Foreign Missionary Soc., box goods for Tougaloo College; — C. S. S., 250. Individuals in New York, 257.50.

Through Women's Home Missionary Union of the State of New York, Mrs. W. A. Kirkwood, Treasurer, 95 (of which 75 for El Paso, Texas, and 20 for Humacao, P. R.); Brooklyn: Clinton Ave., W. G., for Scholarship at Fisk University, 50.

Legacies

Brooklyn: Theodore A. Barrett, 2.50 (Reserve Legacy, 1.66), 84c. **Manchester:** Frank W. Spaulding, 500.

NEW JERSEY—\$760.94.

Cresskill: Ch., Woman's Missionary Soc., for room in Ryder Memorial Hospital, 50. **East Orange:** Trinity Ch., by a member, 25; "A Friend," 2.50. **Grantwood:** Mr. L., for kitchen at Ryder Memorial Hospital, 5. **Montclair:** First Ch., 341.50; First Ch., Woman's Guild, bbl. goods for Tougaloo College, and bbl. goods for Talladega College; Mrs. F. W., for Talladega College, 10. **Nutley:** St. Paul's Ch., by L. C. C., 10; St. Paul's Ch., by T. C., 10. **Orange:** Mr. H. L. H., for Tougaloo College, 50. **Plainfield:** Ch., by J. P. S. D., 5; Ch., by Mrs. J. M. W., 25. **River Edge:** First Ch., 14.44. **Upper Montclair:** Mrs. J. H. P., for Talladega College, 150. **Westfield:** Mrs. E. D. F., 25. Individuals in New Jersey, 37.50.

PENNSYLVANIA—\$719.58.

(Donations, \$188.35. Legacies, \$531.23.) **Johnstown:** "Friend," 2. **Kane:** W. H. D., 100. **New Castle:** First S. S., 10.35. **Philadelphia:** C. F. F., for Fort Berthold Mission, 1; S. N., 50. **Pittsburg:** E. H. R., for Santee, Neb., 10. Individuals in Pennsylvania, 15.

Legacy

Kingston: Edward Thomas, 531.23.

DISTRICT OF COLUMBIA—\$325.12.

Washington: First Ch., 140.62; First Ch., by Mrs. W. H. W., 3; Mt. Pleasant Ch., 121.60; Temple W. M. So., bbl. goods for Tougaloo College; Mrs. W. A. E., for Santee, Neb., 5; H. A. T., 50; N. C. V., 5.

MARYLAND—\$5.00.

Silver Spring: Miss S. L. P., for Santee, Neb., 5.

OHIO—\$2,400.00.

(Donations, \$2,014.45. Legacies, \$386.00.)
Akron: Mrs. W. H. U., 25. **Cleveland:** Euclid Ave. Ch., by "A Friend," 25; Euclid Ave. S.S., 5; Plymouth S. S., 10; "A Friend," 5, for Pleasant Hill, Tenn.; St. John's Ch., Mitylene Class, for Marion, Ala., 5; Mrs. R. J. F., for Talladega College, 50. **Columbus:** First Ch., by C. C. J., 500; Mrs. E. H. G., 30. **Lorain:** Woman's Association, for Talladega College, 25. **Marietta:** First Ch., by W. W. M., 250. **Niles:** W. A. S., for Talladega College, 25. **North Fairfield:** Missionary Soc., for Pleasant Hill, Tenn., 4.10. **Oberlin:** United Ch., by A. H. C., 5; "The Gleaners," for S. A. at Talladega College, 31.05. **Painesville:** First Ch., by M. A. M., 15; S. L. C., 25. **Sandusky:** Ch., by A. B. W., 5. From individual in Ohio, 89.25.

The Ohio Woman's Home Missionary Union, by Mrs. H. H. Hosford, Treasurer, 685.05. Also for Santee, Neb., 200.

Legacies
Kinsman: Estate of Addie McGranahan, 600 (Reserve Legacy, 400), 200. **Tallmadge:** Helen C. Jagger (200 less Tax, 14), 186.

INDIANA—\$10.00.

Angola: First Ch., S. S. Class, package goods for Athens, Ala. **Jasonville:** J. L., for Pleasant Hill, 10.

MICHIGAN—\$1,090.74.

Ann Arbor: First Ch., 40. **Calumet:** Ch., for Talladega College, 37.50. **Clinton:** First Ch., by W. S. K., 25. **Lansing:** Plymouth Ch., Puritan Club, for Pleasant Hill, Tenn., 10. **Muskegon:** First Ch., by F. E. H., 25. **Morenci:** W. M. Soc., goods for Athens, Ala. **Port Huron:** First Ch., by members, 6. Individuals in Mich., 58.30.

Michigan Congregational Conference, 788.94.
Michigan Congregational Woman's Home Missionary Union, Mrs. L. S. Towler, Treasurer, 100.

WESTERN DISTRICT**ILLINOIS—\$4,241.46.**

(Donations, \$1,741.46; Legacy, \$2,500.00.)
Blue Island: S. S., Lincoln Memorial, 12. **Bureau:** S. S., Lincoln Memorial, 25. **Carpentersville:** First S. S., Lincoln Memorial, 6.72. **Champaign:** First Ch., by Dr. W. A. N., 5. **Chicago:** Bethany Union Ch., 200; New First Ch., 26.46; North Englewood S. S., for Pleasant Hill, Tenn., 50; Rogers Park Ch., 25; Summerdale S. S., Lincoln Memorial, 15.23; M. E., for Tougaloo College, 15; F. H. T., for Fort Berthold Mission, 100; H. L. K., for American Highlanders, 5. **Danese:** S. S., Lincoln Memorial, 15. **Evans-ton:** First Ch., 237.50; F. H. M. C., 25. **Mendon:** Mrs. E. P. C., 25. **Moline:** First Ch., 61.12; Second Ch., 13.30; Second S. S., 2.83. **Oak Park:** Pilgrim Ch., 64.45. **Payson:** Fall Creek Ch., 30; S. S., 20. **Paxton:** Mrs. J. B. S., 25; Mrs. J. B. S., for Marion, Ala., 5, and box goods. **Peoria:** Individual, 1. **Pittsfield:** S. S., 4. **Sycamore:** First Ch., by Miss E. W., 10. **Villa Park:** Ch., 10.75. **Wilmette:** J. W., 25. From individuals in Ill., 20. **Winnetka:** Ch., for Tougaloo College, 25.

Congregational Conference of Illinois, by Walter Spooner, acting Supt., \$352.30.

Woman's Home Missionary Union of Illinois, by Miss Cora E. Barnard, Treasurer, \$233.80.

Legacy
Galesburg: Mary Davis McKnight, \$2,500.

IOWA—\$74.45.

Cedar Rapids: Miss V. K., for Pleasant Hill, Tenn., 5. **Cherokee:** Mrs. E. R. B., for Pleasant Hill, Tenn., 2.45. **Harlan:** Woman's Society, by Mrs. M. J. E., 5; Woman's Missionary Union, box goods for Talladega College. **Monticello:** Ch., by Mrs. H. C. C., 5; Ch., by M. I. J., 5. A Friend in Iowa, for Albuquerque, N. M., 20. From individuals in Iowa, 32.

WISCONSIN—\$250.54.

Brodhead: Mrs. N. H., 60. **Eau Claire:** First Ch., by R. J. K., 10. **Menasha:** Ch., by Rev. S. G. R., 5. **Milwaukee:** Plymouth Ch., 50. **Racine:** First Ch., 61.97. **S. S.,** Lincoln Memorial, 13.67. **Whitewater:** Ch., "The Helpers," 10, to rebuild Boys' Dormitory at Pleasant Hill. Individuals in Wisconsin, 35.

MINNESOTA—\$396.75.

Mankato: First Ch., for Santee, Neb., 5. **St. Paul:** Plymouth Ch., 25. **Winona:** First Ch.,

Women's Union, for bed in Ryder Memorial Hospital, 70.

The Congregational Conference of Minnesota, 276.75. Individuals in Minnesota, 20.

MISSOURI—\$56.43.

Hamilton: S. S., 52c. **St. Louis:** First S. S., 1.91. **St. Louis:** R. C. F. D., 10. **Sedalia:** Second Ch., 5. **Springfield:** First Ch., 27.50. **Webster Groves:** First Ch., 11.50.

KANSAS—\$383.28.

Emporia: First Ch., 50. **Humboldt:** "A Friend," 5. **Rosedale:** Mrs. F. H., two packages S. S. material, for Greenwood, S. C. **Topeka:** First Ch., 61.87; Mrs. O. H. W., for Pleasant Hill, 1. **Wellington:** First Ch., 10. **Wichita:** E. L. D., for Talladega College, 10; Miss M. A. I., three packages goods for Tougaloo College. **Kansas Congregational Conference,** \$245.41.

NEBRASKA—\$273.71.

Doniphan: Ch., 7.50. **Fairmont:** Ch., 23.50. **Franklin:** Ch., 24.78. **Geneva:** Ch., 18.40. **Grand Island:** Ch., 16. **Hastings:** Ch., 8. **Lincoln:** First Ch., 59. **Linwood:** Ch., 7. **Omaha:** First Central Ch., 40. **Trenton:** Ch., 8. **Congregational Conference of Nebraska,** by S. I. Hanford, Supt., \$61.53.

NORTH DAKOTA—\$242.54.

Cooperstown: S. S., for Fort Berthold Mission, 20. **Elbowoods:** Ch., for expenses, 1.80. **The Congregational Conference of North Dakota,** \$220.74.

SOUTH DAKOTA—\$38.00.

Bison: Miss E. C. F., for Santee, Neb., 8. **Eden:** A. C., for Santee, Neb., 5. **Estelline:** W. M. Soc., for Fort Berthold Mission, 12.50. From individuals in South Dakota, 12.50.

COLORADO—\$5.00.

Boulder: Mrs. E. S. W., 5.

NEW MEXICO—\$15.00.

Albuquerque: Woman's Missionary Club, for Albuquerque, N. M., 15.

PACIFIC DISTRICT**CALIFORNIA (NORTHERN), \$185.25.**

Welman, N. D., 2.
Congregational Conference of Northern California, \$180.75.

Woman's Home Missionary Union of Northern California, for Fort Bidwell, \$2.50.

CALIFORNIA (SOUTHERN), \$2,048.12.

Bakersfield: Plymouth Guild, goods for Albuquerque, N. M. **Glendale:** Missionary Soc., package goods for Tillotson College. **Long Beach:** Ch., by M. N. H., 50. **Los Angeles:** First Ch., 50; First Ch., by W. J. E., 50; Mrs. J. A. R., package goods for Tillotson College; Mesa Missionary Soc., goods for Albuquerque, N. M.; A. M. G., for Talladega College, 1.50. **Oil Center:** Ladies' Aux., goods for Albuquerque, N. M. **Pasadena:** First Ch., by "A Friend," 5; First Ch., by A. L. M., 5; Rev. D. B. S., 5. **Riverside:** Ch., 15. **San Diego:** G. W. M., 50. **Santa Barbara:** Japanese Ch., 7.20. **Santa Margarita:** H. B. P., 10. **Whittier:** Ch., 30. Individual, 10.

The Woman's Home Missionary Union of Southern California, \$697.07.

Congregational Conference of Southern California, \$1,062.35.

OREGON—\$153.25.

Corvallis: First Ch., by H. G. A., 10. **Oregon City:** First Ch., by C. H. D., 5. **Portland:** Mrs. L. E. C., 20.10.

The Woman's Home Missionary Union of Oregon, \$118.15.

WASHINGTON—\$308.90.

Spokane: Rev. E. C. K., Hymn Books for Greenwood, S. C. **Walla Walla:** First Ch., by Friends, 25. **Yelm:** Mrs. R. F. K., for Santee, Neb., 5.

The Woman's Home Missionary Union of Washington, 88.28.

The Congregational Conference of Washington, \$190.62.

UTAH—\$26.00.

Ogden: Dr. N. F., 1. **Vernal:** Ashley Co-

op., for Willcox Acad., 20; Wm. A., for Willcox Academy, 5; Current Topics Club, goods for Domestic Science Dept.

IDAHO—\$3.38.

Ferdinand: Ch., 3.38. **Post Falls:** Miss B. L., S. S. Papers for Lincoln Academy.

ARIZONA—\$5.61.

Tucson: S. S., 5.61.

HAWAII—\$628.63.

Ewa: Japanese Ch., 10; **Haili:** Hawaiian Ch., 1; **Hanula:** Hawaiian, 2; **Helani:** Hawaiian, 1; **Honolulu:** W. B. C., 25; Mr. and Mrs. T. R., 50; The Mary Castle Trust, 400; **Kailua:** Hawaiian, 5; **Keanae:** Hawaiian, 5; **Kekaha:** Hawaiian Ch., 5. **Kahala:** Union Ch., 22.63; S. S., 2. **Makamas Mani:** Mrs. H. P. B., 100.

THE SOUTH

WEST VIRGINIA—\$85.63.

Huntington: The Misses J., for Pleasant Hill, Tenn., 75. **Through the W. H. M. U. of Ohio,** by Mrs. H. H. Hosford, Treas., 10.63.

KENTUCKY—\$5.00.

Lincoln Ridge: H. E. H., 5.

NORTH CAROLINA—\$46.67.

Beaufort: Ch., 5. **Southern Pines:** Ch., 41.67.

SOUTH CAROLINA—\$12.55.

Greenwood: "A Friend," for Brewer Normal School, 9; **Columbia:** Ch., 3.55.

TENNESSEE—\$10.00.

Pleasant Hill: Friend in Ch., 10.

GEORGIA—\$252.85.

Athens: Donations from Friends of Knox Institute, 191. **Atlanta:** Rev. A. L., Jr., for Mobile, Ala., 1.25. **McIntosh:** J. T. R., for Dorchester Academy, 5.60. **Savannah:** C. E. M., 5; Dr. O. C., 5; M. R., 10; I. R. S., 5; C. B. T., 25; Other Friends, 5; for Talladega College, 5.

ALABAMA—\$301.00.

Anniston: L. A. B., for Talladega College, 1; G. A. R., for Talladega College, 5; Dr. C. E. T., for Talladega College, 5; W. H. H., for Talladega

College, 10. **Birmingham:** Mrs. C. W. H., for Talladega College, 5; **Florence:** City Commission, for Burrell Normal School, 200. **Marion:** S. S., 11. **Mobile:** Emerson Inst., Junior Class, 10; F. R. C., 1; A. F. S., 1, for Emerson Institute; Mrs. M. R. L., for Mobile, Ala., 10; **Talladega:** Dr. E. H. J., for Talladega College, 5; Goldberg & Lewis, for Hospital, Talladega, Ala., 10; Mrs. S. D., for Talladega College, 2; Talladega Furniture Co., for Hospital, 25.

LOUISIANA—\$24.75.

Belle Place: Ch., for Straight College, 1.50. **New Orleans:** Mrs. L. Z. W., for Talladega College, 6; "Friends," for Straight College, 16; Rev. H. H. D., for Mobile, Ala., 1.25.

TEXAS—\$72.75.

Austin: S. S. of Tillotson College, 20.32. **Beaumont:** Graham S. S., 3. **Dallas:** Ch., 11.03. **Houston:** Ch., 7.10. **San Antonio:** First Ch., 10; First Ch., W. M. Soc., 5.80; C. McK. D., for Talladega College, 15.

FLORIDA—\$237.25.

Arch Creek: Union S. S., 3.25. **Daytona:** Mrs. H. A. McL., for Talladega College, 200. **Melrose:** H. E. W., for Santee, Neb., 10. **Winter Park:** Ch., 24.

Congregational World Movement, \$5,566.91.

Diamond Jubilee Fund, \$370.

A. M. A. League, \$871.61.

SUMMARY OF RECEIPTS FOR APRIL, 1922

Donations	\$32,630.67
Legacies	5,466.22
Total	\$38,096.89

ENDOWMENT FUND

Estate of Katherine C. Eastman, late of Nashua, N. H. (200 less expenses, 10), \$190.00.

SUMMARY OF RECEIPTS, SEVEN MONTHS,

From Oct. 1, 1921, to April 30, 1922.

Donations	\$263,909.92
Legacies	32,505.46
Total	\$296,415.38

